THE BEAUTIES OF NATURE AND ART DISPLAYED, IN A TOUR THROUGH THE WORLD;

CONTAINING

I. A General Account of all the Countries in the World, remarkable for either Natural or Artificial Curiosities; their Situation, Boundaries, Extent, and Divisions; their Rivers, Air, Soil, chief Cities, &c.

II. A particular Account of the most curious natural Productions of each Country, in the Animal, Vegetable, and Fossil Kingdoms; of remarkable Mountains, Caverns, and Volcano's: of Medicinal and other singular Springs; of Cataracts, Whirlpools, &c.

III. An Historical Account of the most remarkable Earthquakes, Inundations, Fires, Epidemic Diseases, and other public Calamities, which have, at different Times, visited the Inhabitants.

IV. Extraordinary Instances of Longevity, Fertility, &c. among the Inhabitants; together with an Account of their most celebrated Inventions, Discoveries, &c.

V. Particular Descriptions of the most remarkable public Buildings, and other singular Productions of Art.

VI. Curious Remains of Antiquity; remarkable Laws, Customs, and Traditions of the Inhabitants; together with a Summary View of the most extraordinary Revolutions among them.

Illustrated and embellished with Copper Plates.

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THE BEAUTIES OF NATURE AND ART DISPLAYED, IN A TOUR THROUGH THE WORLD.

PART II.

Of ASIA.

VEGETABLES.

Continued from VOLUME VII.

FRankincenſe is brought to us from Turky and the Eaſt-Indies, formed into ſmall drops, of a pale yellow colour, ſomewhat hard and pellucid, of a bitteriſh reſinous taſte, and fragrant ſmell. Sometimes we have it in a maſs, but that in drops is preferable. It is heating, drying, and ſub-aſtringent; and is chiefly uſed internally, not only for various diſorders of the head and breaſt, but againſt coughs, vomiting, ſpitting of blood, diarrhæas, and dyſenteries. Externally applied, it heals wounds, cures chil-

blains, mitigates malignant ulcers, removes redneſs and inflammation of the eyes; and ſome uſe it to aſſuage the tooth-ach, but it is apt to ſpoil the ſound teeth. Fumigations of it are uſed to ſtrengthen the brain.

Myrrh is another kind of gum or reſin, iſſuing by inciſion, and ſometimes ſpontaneouſly, from the trunk and branches of a tree growing in Arabia and Abyſſinia, of which we have almoſt as little knowledge as of that producing incenſe. Authors indeed agree that it is ſmall and thorny, but differ about the form of its leaves. The inciſions are made twice a year, and the myrrh oozing out is received upon mats ſpread under the tree for that purpoſe. The beſt is brought to us in little drops, or tears, of a reddiſh-yellow colour, hard, tranſparent, bitteriſh, and of a ſtrong diſagreeable ſmell; and ſome of theſe, when broke, diſcover a kind of unctuous liquor, the moſt precious part of the myrrh, and the real ſtacte of the antients. This gum enters into ſeveral medicinal compoſitions, being of a heating, drying, and aſtringent nature; and it makes a principal ingredient in embalming the dead. It is reckoned excellent in obſtructions of the uterus; and it is recommended for infarctions of the lungs, hoarſeneſs, coughs, quinſeys, pleuriſies, cholics, and for the worms. It is chewed to prevent infection from contagious diſeaſes; and, being a good detergent, it is uſed in unguents for the healing of wounds and ulcers.

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There is nothing of the vegetable kind in Syria, or the Holy Land, more celebrated than the cedars of mount Libanus, or Lebanon, of which frequent mention is made in the ſacred writings. This mountain, or rather chain of mountains, has formerly furniſhed vaſt quantities of cedar, which were uſed by the neighbouring princes in building their moſt beautiful and ſtately edifices, and particularly by king Solomon, in the temple of Jeruſalem, and ſeveral of his palaces. Theſe famous trees, however, are now reduced to a ſmall number, ſome of which are remarkable for their age and prodigious bulk; and one in particular is ſaid to be thirteen yards in circumference, and its branches to ſpread every way round it for about forty paces. Some yards from the ground the trunk divides itſelf into five limbs, each of them as big as a great tree; but few of the cedars come near to theſe dimenſions. Theſe trees are green all the year, bearing leaves much like thoſe of our juniper; and the large ones are remarkable for ſpreading their tops into a perfect round, whereas the ſmaller aſcend in form of a pyramid: they have a fragrant ſmell, and ſome of them bear a large conical fruit, like that of the pine, but ſmoother, and of a browner colour, and growing in cluſters at the ends of the branches, with the point upwards. The bark is ſmooth and brown, and the wood towards the outſide is white and ſoft, but harder towards the middle, and of a reddiſh colour. It is ſo bitter, that no worm will breed or harbour in it, which is the cauſe of its being incorrup-

tible. The wood of the cedar is alſo ſaid to prevent the putrefaction of animal bodies; and the ſaw-duſt of it is thought to be one of the ſecrets of thoſe who pretend to the myſtery of embalming.

In Judea and Arabia Felix grows a tree, which yields, by inciſion, that fine native balſam, called the Balm of Gilead. It is an evergreen, having leaves like thoſe of rue, and white flowers in the form of ſtars, from whence ſpring out little pointed pods, incloſing a fruit like an almond. The juice is white at firſt, afterwards becomes green, and when old, of the colour of honey. It eaſily diſſolves in the mouth, has a bitter and aſtringent taſte, and a briſk agreeable ſmell.

The antients called the wood of this tree xylo-balſamum, its fruit carpo-balſamum, and its juice or tears opo-balſamum; but many are of opinion, that the true genuine ſpecies is not now to be met with in any part of the world. However, there is reaſon to think with Hoffman, and ſome others, that the balſam of Mecca is the true Balm of Gilead, as it poſſes all its virtues, only is hardened, and its colour altered.

Among the variety of trees and plants that grow about the plains of Jericho, there is a prickly ſhrub with narrow leaves, which bears a ſort of green plumb, reſembling a ſmall unripe walnut, both in ſhape and colour. This fruit

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is called zaccone by the Arabs, who pound the kernels of it in a mortar, and then put them into ſcalding water; to the top whereof, after it has ſtood ſome time, riſes an oil, which they ſkim off carefully, and preſerve in bottles. This oil they eſteem as a very valuable remedy, preferring it even to the balm of Gilead, either applied outwardly to green wounds, or taken for inward contuſions.

Nor muſt we forget to mention the roſes of Jericho, as they are called, which are a curioſity taken notice of by ſeveral judicious travellers; though the ſtories of their giving eaſe to women in labour, and blowing only on Chriſtmas-eve, or on all the feſtival-days of the bleſſed virgin, &c. are too ridiculous to want confutation. Theſe roſes, we are told, grow up in bunches compoſed of three ſmall flowers, which are firſt of a red colour, but grow whitiſh by degrees, and ſhut and open themſelves like thoſe of alder. What they are remarkable for is this; that being put in water for a little time, they begin to blow and expand themſelves; and being taken out of the water, they ſoon dry and cloſe up again; ſo that in all ſeaſons of the year they may be made to blow at pleaſure. M. Thevenot ſays, he has ſeen theſe flowers in the deſarts about mount Sinai; ſo that they are not peculiar to the plain of Jericho, as ſome have imagined.

In ſeveral parts of Anatolia, and particularly about Erzerum, grow vaſt numbers of white poppies,

poppies, from the heads of which is drawn a narcotic juice, afterwards inſpiſſated and brought to us in lumps, of a blackiſh-brown colour, ſometimes reddiſh, of a bitter taſte, and a very diſagreeable ſmell. This is that excellent drug we call opium, which ſome diſtinguiſh into two kinds; the one flowing of itſelf through inciſions made in the heads of the poppies, and properly called opium; the other obtained by expreſſion, and termed meconium. The former of theſe is preferable on all accounts, the latter being generally very impure: for the Levantines, to ſhorten their labour, and to get the more juice, ſqueeze it equally from the heads, leaves, and even ſtalks of the plant, and then reduce it by fire to the thickneſs of an extract; though ſome ſay it is drawn by decoction, and afterwards inſpiſſated.

The Turks, whoſe law commands them to abſtain from wine, have ſupplied its place with this intoxicating drug, which cuſtom has enabled them to eat it in ſuch quantities, as would abſolutely poiſon people who were not accuſtomed to take it. A dram in a day is their uſual quantity, but ſome take much more; and M. Tournefort tells us, that the derviſes, a ſort of religious amongſt them, are ſo habituated to the uſe of opium, that they ſwallow it by ounces at a time; but this we ſuppoſe is a kind of hyperbole, not uncommon with that pleaſant writer. The effect of this, he informs us, is a chearfulneſs, like that occaſioned by drinking plentifully of wine, which is ſucceeded by an agree-

agreeable phrenzy, or enthuſiaſm, that makes them paſs for extraordinary perſons, if one is ignorant of the cauſe; but at length they are thrown into a ſlumber, and lie without ſtirring hand or foot for a whole day together.

The Turks uſually take about a dram of opium when they are going to battle; and the meſſengers, who are obliged to travel with great expedition, generally take ſome when they are weary, which gives them a freſh ſupply of ſtrength and ſpirits. Our practice of uſing a preparation of opium, which we call liquid laudanum, is not to be commended; for crude opium anſwers all intentions much better, and the doſe of it is more eaſily aſcertained.

Another excellent drug, namely, rhubarb, is brought to us from the Levant; but whether it be the product of any part of the Turkiſh dominions, or from what country it comes originally, is a queſtion not eaſy to determine. It is ſurpriſing indeed, conſidering the great uſe of rhubarb in medicine, and the part it maintains in commerce, that we ſhould be ſo little acquainted with the real place of its growth. Some will have it to come from the kingdom of Boutan, at the extremity of the Indies; others from the provinces of Xenſi and Suchen in China; whilſt others affirm it is found on the confines of Muſcovy, and others again only in Perſia; but M. Tournefort ſays poſitively, it is brought to Erzerum from the country of the Uſbeck Tartars. This is certain, that rhu-

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barb was unknown to the antients; for their rhapontic, which nearly reſembled it, was not really the ſame. The true rhubarb firſt puts out large downy leaves, then ſmall flowers in the form of ſtars, which are followed by the ſeed. When the root is newly drawn from the earth, it is blackiſh on the ſurface, and reddiſh within; but when dried, its outſide becomes yellow, and its inſide of a nutmeg colour. It is pretty ſolid and ponderous, has a bitteriſh aſtringent taſte, and an agreeable aromatic odour. If it be good, it will tinge water almoſt like ſaffron, and when broke it appears of a lively colour, with a caſt inclining to vermillion. Some druggiſts have an art of diſguiſing their old decayed rhubarb, by giving it a yellow tincture; but by handling it the cheat is diſcovered, for the powder they make uſe of will ſtick to the fingers. Rhapontic is often mixed with rhubarb by thoſe who ſend it to Europe; but this impoſition may likewiſe be diſcovered, the true rhubarb being uſually in roundiſh pieces, and its internal grain or ſtreaks running tranſverſely, whereas rhapontic is in longiſh pieces, with its ſtreaks running lengthwiſe; and beſides, rapontic being chewed, leaves a clammineſs in the mouth, which rhubarb does not.

In the neighbourhood of Trebiſond, a city on the Black ſea, there grows a certain plant or ſhrub, from the flowers whereof it is ſaid the bees extract a poiſonous kind of honey, which had like to have been fatal to the ten thouſand Greeks,

Greeks, in their famous and unexampled retreat, under the conduct of Xenophon.

After this ſurvey of the continent, ſome of the vegetable productions of the Aſiatic iſlands in the Archipelago deſerve our attention, particularly thoſe of Chios, now Scio, where the lentiſk, which yields a valuable gum called maſtich, grows in great abundance. There are twenty villages in Scio, where they have plantations of lentiſks; each of which villages is obliged to pay annually to the grand ſignior a certain quantity of maſtich, according to the number of trees they cultivate. This tree commonly grows to the height of ten or twelve feet, ſpreading its branches in a circular manner, which in time become crooked, and bend towards the ground. The trunk is about a foot in diameter, covered with a rugged aſh-coloured bark; and the leaves are diſpoſed in couples, being broadeſt in the middle, and growing narrower towards each extremity. From the junctures of the leaves ſpring flowers in cluſters like grapes, in which manner the fruit alſo grows, having a white kernel in each berry. The beginning of Auguſt they make inciſions in the bark of theſe trees, cutting it croſs-ways with large knives, and from thence the nutritious juice diſtils in ſmall drops, forming the grains of maſtich, which hardening on the ground, are carefully ſwept up and ſifted. About the middle of Auguſt they gather the greateſt quantities, if the weather be dry and ſerene; but if it be rainy, the tears are all loſt. Towards the

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end of September the maſtich flows again, but not ſo plentifully as before, and perhaps not altogether of ſo good a quality. When it is ſifted, the duſt that flies from it ſticks ſo faſt to the faces of perſons employed in that buſineſs, that they are forced to uſe oil to waſh it off.

The Turks take much delight in chewing maſtich, ſometimes they burn it among other perfumes, and ſometimes put a few grains of it into their bread, to give it an agreeable flavour. The ladies of the grand ſignior's ſeraglio conſume a great quantity of this gum, chewing it by way of amuſement, or to ſweeten their breath, eſpecially in a morning faſting. If good, its granules are dry, almoſt tranſparent, of a pale yellow colour, have a fragrant ſmell, and a reſinous aſtringent taſte.

The terebinthus, or turpentine-tree, is alſo the product of Scio, where it grows without culture on the ſides of the highways, or on the borders of vineyards. It is as tall and ſpreading as the lentiſk, has a bark much of the ſame colour, and leaves of the ſame ſhape, but longer and broader. The flowers grow in bunches, having each of them five ſtamina, whoſe apices are full of a yellowiſh duſt or farina. The fruit likewiſe appears in bunches three or four inches long, which riſe from the center of a cup, conſiſting of five ſmall-pointed leaves; but each embryo afterwards turns to a pod of an orange colour, incloſing a white fleſhy kernel, with a reddiſh coat. In the months of Auguſt and September

tember they make inciſions in the trunks of theſe trees, and the turpentine runs down upon flat ſtones placed underneath to receive it. This liquor is of a whitiſh colour with a greeniſh caſt, clear, and almoſt tranſparent, of a pleaſant ſmell, and undoubtedly the beſt of all turpentines for internal uſe.

The terebinthus grows alſo in Cyprus; but the turpentine brought from thence is browner and fuller of droſs than that of Scio, which is indiſputably the beſt of any, though not much in uſe on account of its ſcarcity.

FOSSILS.

A VERY remarkable curioſity of this claſs, is the ſoap-earth, which Dr. Smith informs us is found only in two places near Duraclea, a village about ſix leagues to the eaſtward of Smyrna. It is a whitiſh earth, and, in effect, a fine ſoap, boiling or ſhooting up out of the ground, and is always gathered before ſun-riſe, in mornings when there falls no dew. In ſome places it comes up an inch or two above the ground; but when the ſun ſhines upon it, it ſinks down again. Every morning there is a new crop, though all was gathered that appeared the day before. The ſoil that produces it lies low, and is marſhy in the winter, ſo that a

ſtock for the whole year muſt be laid up in the ſummer-months. At the ſoap houſes they mix three-fourths of this earth with one of lime, and diſſolve the compoſition in boiling water; and ſtirring it often with a ſtick, there floats at top a thick browniſh matter, which they ſcum off and preſerve in baſons by itſelf, being much richer than the liquor underneath, though both are uſed in making the ſoap. They then put a proper quantity of oil into a large copper, with a ſtrong fire under it, and when the oil boils, they throw into it alternately ſome of the ſcum, and ſome of the liquor from whence the ſcum was taken; and this they repeat for thirteen or fourteen days together, in which time the ſoap is uſually perfected, when it is taken out of the boiler, and laid upon a lime-floor to dry and harden. An ordinary ſoap-houſe produces a thouſand dollars a year, clear profit, one year with another.

The Samian earth is a white, ſoft marle, found no where in the world, that we know of, but in the iſland of Samos, and was much eſteemed by the antients, who prepared it, by burning and waſhing, and then uſed it with great ſucceſs internally in fluxes of all kinds, and externally in inflammations. They alſo made a ſort of fine veſſels of it, probably with ſome other mixture, which they uſed in their feaſts and ſacrifices; and it was eſteemed very good for cleaning of armour. This marle does not lie in a regular ſtratum among other earths, but is found in the perpendicular fiſſures and hori-

horizontal ſpaces between the ſtrata of a hard greyiſh ſtone.

From Sinope, a city of Anatolia, on the Black ſea, a very fine ſort of earth or ochre, takes its name, being the rubrica ſinopica of the antients, ſo called, becauſe it was carried to that city for ſale, though dug in Cappadocia. It is a cloſe, compact, and weighty earth, of a glowing purple colour, but in ſome ſpecimens much deeper than in others, and in ſome degenerating into paleneſs. It is of a pure texture, but not very hard, though it does not eaſily crumble or break between the fingers. It has an auſtere aſtringent taſte, adheres firmly to the tongue, melts ſlowly in the mouth, and leaves not the leaſt grittineſs between the teeth. This earth, like the Samian, is found in the perpendicular fiſſures of ſtone, and among iron ores, ſometimes lying at great depths, and ſometimes at the very ſurface. Its fine texture, and high florid colour, makes it worthy the attention of the painters, and its great aſtringency renders it valuable in medicine. The ancients were well acquainted with it as an aſtringent in fluxes and hæmorrhages of all kinds.

But of all the earths uſed in medicine, none ſeems to have been more deſervedly eſteemed than what we call Bole Armenic, or Armenian Bole, being antiently, as well as at preſent, found in Armenia. It is a pure and valuable earth of a compact texture, and indeed the hardeſt of all the boles, being not eaſily broken,

and ſtaining the fingers a little in handling. It does not ſoon diſſolve in water, but melts readily enough in the mouth, and leaves not the leaſt grittineſs.

Notwithſtanding we have already given ſome account of the agate, we think it neceſſary to ſay ſomething here of a very elegant and beautiful ſpecies of it, called by our lapidaries, the Mocoa-ſtone, as being carried for the convenience of ſale to Mocoa or Mocha in Arabia, tho' produced in the Eaſt-Indies. This ſtone is of a compact and fine texture, of an irregular ſurface, uncertain in ſhape and ſize, but moſt frequently of the figure of the ordinary flinty pebbles, and from one to eight inches in diameter. The veins of it are prettily diſpoſed, in a number of various figures, but generally in the form of many concentric circles, drawn round one or more different points in different places. In divers parts of the ſtone, it is common to find beautiful delineations of trees, moſſes, ſea-plants and ſuch like figures, ſo elegantly expreſſed that many have believed real moſſes and ſea-plants included in its ſubſtance. We have ſomething from Germany that imperfectly reſembles the Mocha-ſtone, but it is only a baſer agate, with various delineations, which may happen to any ſtone, and are common, in ſome degree, even to our Engliſh pebbles.

Several kinds of onyx, are found in Arabia, particularly a very elegant ſpecies with whitiſh and yellow zones, properly the yellow ſardo-

nyx.

nyx. The orange-ſardonyx, or bluiſh-white onyx, with orange-coloured and whitiſh zones, is alſo to be met with in that country as well as others. But perhaps the moſt ſingular ſpecies of this gem, is what the moderns call Camea, the Arabian Onyx of the ancients, which in the hand of the ſculptor is often ſeen to make a beautiful figure. It is moderately compact and firm, of a ſmooth and equal ſurface, generally of a roundiſh form, but ſometimes broad and flat, in which laſt form it is the leaſt valuable, the pieces being ſmaller than the round ones, and ſubject to tranſverſe, or perpendicular flaws and fiſſures, which often divide a ſtone into bits, not worth the working. The zones of this ſpecies are very hard and thick, of no colours but black and white, and thoſe ranged in a regular alternate order, but not very regular in their breadth. In ſome maſſes indeed, they are nearly equal, but in others, the black zones are ſometimes very broad, and the white ones very narrow, and *vice verſâ*; and this now and then in the different parts of the ſame maſs. The cryſtalline nucleus, or baſis in this ſpecies is the only part that is of any degree of purity, the zones being ſo dull and opake, that the ſtone may eaſily be miſtaken for marble; but as it is conſiderably hard, and capable of a fine poliſh, it has always been eſteemed by the jewellers and lapidaries, for the cutting of heads or other figures.

The opal, a gem of a very peculiar kind, and much valued in all ages, is likewiſe found

in Arabia, and that in greater perfection than in Europe. It is ſofter than any other of the fine gems, and not eaſily poliſhed; but being naturally of a ſmooth ſurface and tolerable gloſs, ſome of the beſt opals are worn with their native poliſh only. It is found of various ſizes, but moſt frequently between that of a pea and a horſe-bean; though ſometimes it is met with as ſmall as the head of a pin, and ſometimes as large as a walnut. Its ſhape is likewiſe uncertain, ſome being irregularly oblong, others perfectly round, and others in the form of a kidney. Its colour is of ſo mixed a nature, that it is not eaſy to be deſcribed, being ſomething like the fineſt ſort of mother of pearl, but far exceeding that in luſtre and tranſparency. As it is variouſly turned about, it ſhews the colours of almoſt all the other gems, having the yellow of the topaz, the blue of the ſapphire, the green of the emerald, the red of the ruby, and the fire-colour of the carbuncle when held againſt the ſun. All theſe colours, beſides a white milky caſt, are of a fine brightneſs and luſtre, but are only the effect of different reflections of light falling on it in different angles, and not permanent and unalterable in the ſtone, like the ſingle colours of other gems; for the ſmall fragments of opal do not ſhew them, but are of a pale bluiſh or pearly grey, which is properly its genuine colour. Some opals want one or more of the above-mentioned colours, and are liable to be tinged with a deep bluiſh black; in which laſt caſe the gem ſhews no colour but its red in any light or poſition, but then the red appears

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more than uſually glowing and fiery, and ſeems lodged very deep in the ſtone; ſo that in this ſtate, which is but an imperfect one, it has an excellency beyond even its fineſt ſpecimens.

The Aſiatic dominions of the Turks, wherein we include the whole of Arabia, though part of it is ſubject to independent princes, afford abundance of copper and other metals, which we have ſpoken ſufficiently of in Europe, and therefore require no farther notice in this place: and of the various kinds of marble which theſe countries produce, we need only deſcribe two or three of the moſt remarkable. A ſnow-white lucid alabaſter, probably the Lygdine marble of the antients, is found in immenſe ſtrata in Arabia, though not peculiar to that country. This is a moſt beautiful and elegant ſtone, of a whiteneſs far ſurpaſſing the famous Parian marble, or that of Carrara in Italy, and indeed the moſt ſplendid of all the marble claſs. It is always found perfectly pure, is moderately hard in the maſs, but ſomewhat crumbly in ſmall pieces, cuts very freely, and is capable of a beautiful poliſh. This ſtone, which is ſeldom brought to England, though plenty of it might be had, is what our more judicious workmen properly term White Alabaſter; for that name is given indiſcriminately to the white marbles in general.

There are alſo vaſt ſtrata of a fine ſpecies of porphyry found in Arabia Petræa, as well as in the Upper Egypt. This is a roughiſh ſort of

of marble, of a very compact and firm texture, conſiderably heavy, and of a pale fleſh-colour, variegated with black, green, and white in large blotches, from half an inch to an inch broad, and ſometimes, though very ſeldom, diſpoſed in irregular veins. It breaks with a tolerably even ſurface, and appears very lucid in all its parts, but rather gloſſy than glittering. It is extremely hard, takes a fine poliſh, and is ſo tranſparent, eſpecially in the green parts, that one may ſee deep into its ſubſtance. The red, white, and green parts of this elegant marble appear tabulated, reſembling greatly the foliaceous talcs, but with an additional brightneſs; and the black are the ſame in all reſpects, only debaſed by a large mixture of earth, which makes them evidently ſofter than the reſt of the ſtone. The white and fleſh-coloured parts are ſlightly debaſed by an earth of thoſe colours; but the green, which have uſually a fine metalline tinge, like that of the gems, are the brighteſt of all, and almoſt perfectly tranſparent.

We ſhall only add, that Arabia likewiſe affords plenty of red granite, variegated with white and black, which, for its extreme hardneſs and beauty, has always been in the higheſt eſteem. This is the ſyenites of Pliny and the oriential granite of the moderns; but very fine pieces of it may be found without going any farther than the weſt of England. It is of a very firm and compact texture, naturally breaking with a rough ſurface, conſiderably bright and

and glittering in all its parts, and capable of a moſt elegant high poliſh.

REMARKABLE MOUNTAINS, SPRINGS, SEAS, LAKES, AND RIVERS.

ONE of the moſt remarkable mountains in Aſiatic Turky is a prodigious chain, which extends from the north parts of Amenia to the Mediterranean Sea, and is called Taurus. This vaſt ridge conſiſts of a great number of mountains, ſeparated one from another by a valley, and called by ſome particular name. The higheſt of theſe mountains is Gordiani, to which the Armenians pay a great veneration, and which they ſuppoſe to be the mount Ararat, where Noah's ark reſted, and where they pretend to ſhew ſome remains of it ſtill preſerved from corruption. The aſcent to this mountain, according to Mr. Tournefort, is not only very difficult and fatiguing, but alſo dangerous, through the ruggedneſs of ſome parts, and the deep ſands of others. The dreadful precipices, the traveller is obliged to paſs ſtrikes even the guides themſelves with horror; it riſes to a prodigious height, and, according to ſome travellers, may be ſeen at the diſtance of five days journey. The upper part is continually covered with ſnow, and is for one half of the year at leaſt quite obſcured with clouds.

Caucaſus

Caucaſus is another great chain of mountains in Aſiatic Turky, which extends from the Black Sea to the Caſpian Sea; and is generally reckoned the higheſt and largeſt ridge of mountains in Aſia; the paſſage over them being computed at 120 miles. The tops of theſe mountains are always covered with ſnow, but the lower parts are well inhabited, produce honey, corn, wines, fruits, and gums; and abound with cattle and game; the reſpective mountains are generally denominated from the different countries in which they are ſituated.

In the province of Myſia in Anatolia are the two celebrated mountains of Olympus and Ida, both remarkable for their vaſt height, and for the many fables of the poets relating to them; and Imaus and Argæus are two other prodigious mountains of theſe parts of Aſiatic Turky.

In and near the city of Pruſa, in the province of Bithynia, in Anatolia, are ſome hot baths, highly celebrated for their medicinal virtues; and the city of Therma in the ſame province was antiently much frequented for its hot baths, as was alſo another city of the ſame name in the province of Galatia. Near Schereſul, in Curdiſtan, are ſome mineral ſprings of an acid and purgative quality; and about four or five miles from the city of Zulpha in Armenia, is a very high mountain, ſhaped like a ſugar loaf, at the foot of which are ſome medicinal ſprings famous for their virtues in many diſeaſes, but particularly in ſuch as are the effects

fects of the bites of venemous animals. It is even ſaid, that no venomous animal will live upon this mountain.

Of the lakes or ſeas of theſe countries, the moſt remarkable natural curioſity is the lake Aſphaltites, or Dead Sea, which lies in the ſouth part of Judea, and into which the river Jordan diſcharges itſelf. This lake is generally ſuppoſed to have had its origin from the deſtruction of Sodom and Gomorrah, the ruins of which cities ſome travellers pretend to have ſeen under the water. The formation of it indeed may be tolerably well accounted for, by ſuppoſing that the thunder and lightning, which were undoubtedly concerned in the overthrow of thoſe cities, falling in great abundance upon ſome pits of bitumen, the veins of that combuſtible matter immediately took fire, which penetrating into the bowels of the country, and the ground ſubſiding, an earthquake enſued; and ſo the waters running to this cavity, and mixing with a vaſt quantity of biruminous matter, would form a lake of ſuch qualities as it is at preſent known to poſſeſs. This lake ſeems to have obtained the name of the Dead Sea from a notion that its ſteam or ſtench killed all birds that attempted to fly over it, and that no fiſh or other creature could live in it. As to the former, there is ſufficient evidence of its being a miſtake, birds being frequently ſeen flying acroſs it without receiving any injury; and as to the latter, there is good reaſon to doubt the truth of it, ſome ſhells, like thoſe of oyſters,

having

having been found upon the ſhore. The water, though very clear, is extremely ſalt, and withal bitter and nauſeous; which might therefore well enough occaſion ſuch a tradition.

Upon the ſhore of this ſea, we are told by travellers, there are abundance of ſmall black pebbles, which eaſily take fire if held to the flame of a candle, and yield a very offenſive ſtinking ſmoke; but their moſt remarkable property is, that they only loſe of their weight by burning, their bulk ſuffering no diminution. They are capable of as fine a poliſh as black marble, and are ſaid to be found plentifully, and of a conſiderable ſize, in the neighbouring mountains. This is the bitumen for which the Dead Sea has been always famous, and which Dr. Shaw was informed is raiſed, at certain times, from the bottom in large hemiſpheres; which as ſoon as they come to the ſurface, and ſo are acted upon by the external air, burſt at once with great ſmoke and noiſe, like the *Pulvis fulminans* of the chemiſts, and diſperſe themſelves round about in a thouſand pieces. But this, the Doctor adds, happens only near the ſhore, for in greater depths the eruptions are ſuppoſed to diſcover themſelves only in ſuch columns of ſmoke as are now and then obſerved to riſe from the lake: and perhaps to ſuch eruptions may be attributed that variety of pits and cavities found in the neighbourhood of the lake, which Mr. Maundrell juſtly compares to thoſe places in England, where there have formerly been lime-kilns. The bitumen, continues

nues the Doctor, is probably accompanied from the bottom with ſulphur, both of them being found promiſcuouſly upon the waſh of the ſhore. The latter is exactly the ſame with common native ſulphur; the former is friable, heavier than water, and yields upon friction, or by being ſet on fire, a fetid ſmell, as was obſerved above. It is as black as jet, and exactly of the ſame ſhining appearance.

The river Tigris, which riſes in Turcomania, has ever been famed for its ſubterraneous courſe. It is reported to run through a lake without mixing with its waters, and to ſink into the earth near mount Taurus, running quite underneath it, and riſing again on the other ſide. The cavern through which it paſſes is called Zoroanda; and hence Strabo's miſtake is ſuppoſed to have proceeded, who places the ſource of this river where it iſſues from the cavern; or, as he ſtiles it, on the ſouth ſide of mount Niphates, which is a part of the Taurus. After this it runs through another lake, and ſinking again into the ground, it runs twenty-five miles unſeen, and then re-appearing, purſues its courſe with great rapidity. Having joined the Euphrates, they both run together to the Perſian Gulph, under the name of *Schat-el-Arab*, or *River of the Arabs*, where they empty themſelves by one common mouth or channel; though Pliny informs us that formerly they had each a ſeparate one, and that in his time the traces of the old channel were ſtill remaining.

SECT. III.

An Hiſtorical Account of the moſt remarkable Earthquakes, Fires, Epidemic Diſeaſes, and other public Calamities, which, at different Times have viſited the Inhabitans of Turky *in* Aſia.

THE ſcriptures ſpeak of ſeveral natural earthquakes. One of the moſt remarkable is that which happened in the twenty ſeventh year of Uzziah, King of Judah, about 783 years before Chriſt. There is mention made of this earthquake by the prophet Amos and Zachariah; and Joſephus ſays, that is was ſo violent, as to divide into halves a mountain which lay to the weſt of Jeruſalem, and to remove one half of it five hundred paces from its original ſite, inſomuch that it cloſed up the highway, and covered the King's gardens.

Another very remarkable earthquake was that which happened at our Saviour's death. Many have been of opinion that this motion was perceived by all the world. Others maintain, that it was ſenſible only in Judea, or even in the temple, the gates whereof were ſhaken, and the veil rent aſunder. St. Cyril of Jeruſalem ſays, that the rocks of mount Calvary, which had been ſplit by the fore of this earthquake, were ſtill ſhewn in his time.

Oroſius

Oroſius takes this earthquake to be the ſame which overturned the twelve cities of Sardis, Magneſia, Moſthene, Ægæ, Hierocæſarea, Philadelphia, Temolus, Temnus, Cyma, Myrinia, Apollonia, and Hyrcania, to which twelve cities Euſebius adds Epheſus. Pliny and Strabo make this the moſt direful concuſſion that ever was felt. It happened in the night, and proved the more dreadful, as it was leſs apprehended. Moſt of the inhabitants were cruſhed under the ruins of their houſes; and thoſe who fled to the fields were ſwallowed up by the openings of the earth. It is reported by Tacitus, that huge mountains ſunk into the earth; that plains were raiſed up into high hills; and that dreadful flaſhes and eruptions of fire were ſeen among the ruins. Phlegon of Tralles ſays, that many cities of Pontus, of Sicily, of Calabria, and of Italy, were greatly damaged by it; and adds, that the earth opening in many places, diſcovered bodies of a monſtrous ſize, from one of which a tooth was taken above a foot in length, and preſented to the Emperor Tiberius; but as this earthquake happened, according to hiſtorians, in the fourth year of the reign of Tiberius, it could not have been the ſame that happened at the death of our Saviour, as it muſt have been fourteen years at leaſt before it. Towards the end of autumn, in the 18th year of the Emperor Trajan's reign, and the 115th year of the Chriſtian æra, while the Emperor was at Antioch in Syria, that city was almoſt entirely ruined by one of the moſt dreadful earthquakes mentioned in hiſtory.

The city was crowded with troops and ſtrangers, come from all quarters, either out of curioſity, or upon buſineſs and embaſſies; ſo that there was ſcarce a nation or province in the whole Roman empire, but what had a ſhare in the calamity; and all the Roman world, ſays Dion Caſſius, ſuffered in one city. The earthquake was preceded by violent claps of thunder, and a horrid noiſe under ground; then followed ſo terrible a ſhock, that the earth all trembled; ſeveral houſes were over-turned, and others toſſed to and fro like a ſhip on the ſea; the noiſe of the cracking and burſting of the timber, of the falling of the houſes, and a diſmal and loud roaring under ground, drowned the cries of the diſmayed people. Thoſe who happened to be in their houſes were for the moſt part buried under their ruins; and ſuch as were walking in the ſtreets, were, by the violence of the ſhock, beat one againſt another, and moſt of them either killed or dangerouſly wounded. As the earthquake continued, with ſome ſmall intermiſſion, for ſome days and nights together, many thouſands periſhed by it, among whom were ſome perſons of great diſtinction. Trajan himſelf was much hurt, but, nevertheleſs, eſcaped through a window out of the houſe where he was. It is ſaid, that mount Liſan, which ſtood at a ſmall diſtance from Antioch, bowed with its top, and threatned to fall down on the city; that other mountains fell, that new rivers appeared, and others, that had flowed before, forſook their courſe, and vaniſhed.

In

In the year of the Chriſtian æra 358, a moſt dreadful earthquake was felt in Aſia, Pontus, and Macedon, which greatly damaged 150 cities, and utterly ruined that of Nicomedia, where it was ſo ſudden and violent, that all the houſes were overturned at once, and the inhabitants to a man buried in the ruins. About the beginning of the reign of the Emperor Conſtantine IV. frequent earthquakes happened, which were by far the moſt deſtructive that had been known for many ages. In Syria and Paleſtine, ſeveral cities were ſwallowed up, and others entirely ruined; and ſome, if credit may be given to Nicephorus, removed without any conſiderable damage, ſix miles and upwards from their former ſeats. At the ſame time happened an extraordinary darkneſs, which laſted from the 4th of Auguſt to the 1ſt of October; there being no diſtinction, during that time, betwixt day and night.

Smyrna has frequently ſuffered from earthquakes; and the inhabitants have a tradition, that the laſt earthquake, which happened in 1688, and overthrew the greateſt part of the city, ſwallowed up the caſtle, and a great number of houſes, together with 5000 of the inhabitants, and an immenſe quantity of merchandiſe, was the ſixth earthquake of that kind; beſides others leſs terrible and fatal; and they believe, that a ſeventh will happen, which will deſtroy the place. The earthquake of 1688 was in a few hours after followed by a violent fire, which conſumed almoſt all that remained

of the city, and obliged the inhabitants to retire into the iſland of Chios, whence they could ſcarcely be perſuaded to return.

But in the year 1759, almoſt all Syria was deſtroyed by earthquakes, which were felt throughout an extent of 100 leagues in length, and near as many in breadth, forming a ſpace of 10000 ſquare leagues, containing the chain of mountains of Liban and Anti Liban, with a prodigious number of villages, the greateſt part of which were reduced to a heap of ruins. The firſt earthquake, which did no great damage, was on the 10th of June; but the ſecond, which happened on the 30th of October, did much miſchief at Damaſcus, Tripoly, Seidon, Acri, and all along the coaſt of Syria. At Sidon a great number of the inhabitants were buried in the ruins of their houſes; and at Acri the ſea overflowed its bounds, and poured into the ſtreet, though ſeven or eight feet above the level of the ſea. The city of Saphat was entirely overthrown, and the greateſt part of its inhabitants buried by the fall of their houſes. All the minarets at Damaſcus were thrown down, and ſix thouſand of the inhabitants periſhed. Several ſhocks were felt ſucceſſively, till the 25th of November, when they recommenced, with ſuch violence as overturned one third of the city of Damaſcus, and buried great numbers of people in the ruins; not leſs, according to ſome accounts, than 20,000. This earthquake alſo did conſiderable damage at Tripoly, ſo that the

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A Fishing Bird in China callid Louwa

the Franks and many natives deſerted the city, and continued many days in the fields. The famous Balbec, and an ancient ſtone caſtle built by the Romans, have been entirely deſtroyed.

Mr. Thevenot ſpeaking of the exceſſive heats at Moſul, a city of Diarbec, in ſummer, takes occaſion to mention a very dangerous burning wind, which is called Samiel by the Arabs, and which he ſuppoſes to be the eaſt-wind we read of in the Book of Job. It is mixed with ſtrakes of fire as ſmall as a hair, and frequently proves fatal to travellers; for thoſe that breathe it, either inſtantly die, or have but juſt time to complain of an inward burning. When they are taken up, they are as black as a coal, and their fleſh comes off from the bones; but thoſe who perceive it coming, ſometimes eſcape the danger by falling flat on the ground. Our author imagines it to proceed from ſulphureous exhalations, which are kindled by the motion of the air; for it is chiefly felt on the banks of the river, and not on the water, theſe vapours being there diſperſed by the breezes. Nor is this the only wind, though indeed the moſt dangerous of any, that infeſts the inhabitants of this city and climate. The very hot air is pernicious, not only to the lungs and blood, but to the very ſkin, which is often burnt, bliſtered, and ſtripped off by it in a ſurpriſing manner. The eyes are ſo much endangered by it, that they are forced to travel with a kind of ſoft black crape over them; but as this does not

not always preſerve them, they carry about them an efficacious remedy to anoint their eyes whenever they begin to be inflamed.

SECT IV.

An Account of the moſt celebrated Inventions, Diſcoveries, &c. of the Inhabitants of Turky *in* Aſia.

IN the city of Pergamos, in Leſſer Phrygia, parchment was invented, and thence originally called *Pergamenum*, which name was afterwards corrrupted into parchment.

Marroquin, commonly called Morocco, or Turky leather, is brought to us from Aſiatic Turky; and the manner of preparing it may have been firſt diſcovered in that country; though ſome have ſuppoſed from the name, that the art of preparing theſe ſkins, was at firſt borrowed from the kingdom of Morocco.

The city of Damaſcus, in Syria, is particularly famous for its manufactures of iron and ſteel, many thouſand hands being there employed in making ſcimetars, ſwords, knives, and other cutlery wares, which are in great requeſt all over Turky, on account of their excellent temper. From this city, the art of damaſkeening likewiſe had its origin, as the name implies; by which we mean that of adorning iron,

iron, ſteel, &c. by making inciſions therein, and filling them up with gold or ſilver wire, chiefly uſed in enriching ſword-blades, guards, locks of piſtols, &c. This art is partly moſaic work, partly engraving, and partly carving. As moſaic work, it conſiſts of pieces inlaid; as engraving, the metal is indented; and as carving, gold and ſilver are wrought therein in relievo. There are two methods of damaſkeening, the firſt of which is moſt beautiful, viz. when the artiſt cuts the metal with tools, proper for engraving, and then fills up the inciſions, or notches, with a pretty thick wire. In the other, which is only ſuperficial, the workman makes hatches or ſtrokes acroſs the ſteel with a cutting knife, ſuch as is uſed in making ſmall files. For the firſt, it is requiſite the gravings be made in dove-tail form, that the wire, which is thruſt forcibly into them, may adhere the more ſtrongly. In the ſecond way, which is the moſt uſual, as being the moſt eaſy, they heat the ſteel, till it changes to a violet, or bluiſh colour, and having hatched it over, they draw the deſign or ornament intended with a ſmall braſs point or bodkin, and then conducting or chaſing the fine wire according to the figures deſigned, they ſink it carefully with a copper-tool, into the hatches of the metal.

It may be added, that to the artificers of Damaſcus we originally owe that ſort of ſilken ſtuff, called damaſk, which has ſome parts of it raiſed above the ground, repreſenting flowers or other figures.

SECT.

SECT. V.

Particular Deſcriptions of the moſt remarkable public Buildings, and other ſingular Productions of Art in Turky *in* Aſia.

NEXT to Conſtantinople, Aleppo is perhaps the moſt opulent and magnificent city in Turky, if any judgment may be formed from its public ſtructures; there being about a hundred and twenty moſques within the walls of this city and its environs, ſome of which are very noble buildings. The principal of theſe moſques, ſuppoſed to have been built by the empreſs Helena, is a very ſumptuous edifice, and has a large court before it paved with black and white marble, and a great baſon, with a dome in the middle, ſupported by ſix marble pillars. On the ſouth, there is a fountain covered with another dome of like ſtructure; and round this court runs a noble portico of ſeventeen arches on one ſide, and eleven at each end, under which the Turks are frequent at their devotions.

Some other moſques in Aleppo are not much inferior to this, particularly one with a large and lofty dome covered with lead, as moſt are in Turky, which, with the tall ſlender minarets, make their cities look very handſome at a diſtance. Here are alſo ſome Turkiſh monaſteries, one of which is a moſt ſtately building, adorned

adorned with a noble fountain, and having a fine hall paved with marble, and covered with a cupola.

The great moſque of St. John at Damaſcus, formerly a Chriſtian church, is reckoned one of the moſt magnificent in Turky, being three hundred paces in length, and ſixty in breadth, and having a fine court before it, paved with a kind of ſtones remarkable for their tranſparency. Round about it are pillars of marble, porphyry, jaſper, &c. which ſupport a piazza very curiouſly painted in moſaic. It has twelve large gates covered with braſs, and ſtamped all over with Arabic characters. The inſide is ſaid to be finely painted with gold and azure, but it is not eaſy to come at a ſight of it; for no Chriſtian is permitted to enter it, without forfeiting his life or his religion.

But of all the Turkiſh moſques, none are more ſumptuous, or had in greater veneration than thoſe of Mecca and Medina, which are reſorted to at certain ſeaſons by prodigious numbers of Mahometan pilgrims, the former being the place of their prophet's nativity, the latter of his burial. The kaaba, or holy temple at Mecca, towards which the diſciples of Mahomet turn their faces when they pray, and to which they are obliged to make a pilgrimage at leaſt once in their lives, either in perſon or by proxy, is a little ſquare building about fifteen feet long, twelve broad, and thirty high. It is girt round with two belts of gold, the one near the bottom,

the other near the top. The door is of beaten ſilver, and a ſpout of gold carries off the water that falls upon the roof. The walls are conſtantly covered with hangings of black ſilk, ſent thither every year at the expence of the grand ſignior; and the building is ſurrounded with a beautiful cloiſter, which ſerves as a moſque, or place of devotion, the holy temple itſelf being only open on ſome ſolemn feſtivals.

It cannot be expected we ſhould have very particular or certain accounts of this holy temple at Mecca, ſince Chriſtians are not permitted to come within five miles of the city; and a prohibition of the ſame kind forbids their approaching within a certain diſtance of Medina, a place celebrated for the tomb of Mahomet. The moſque, in which this ſtately monument is preſerved, is a majeſtic edifice, ſupported by four hundred columns, and illuminated by a great number of lamps continually burning. It has a dome covered with plates of ſilver, and cloth of gold is ſpread upon the floor. The tomb itſelf, which the Arabs call turbe, is ſupported by black marble pillars, and encompaſſed with a baluſtrade of ſilver; for as to the vulgar notion of its being ſuſpended in the air by the power of two magnets, it hath been long ſince exploded. The whole is incloſed with a wall, which is pierced with windows, fenced with ſilver grates, and enriched on the inſide with precious ſtones of great beauty and value. A great number of lamps are kept burning round this tomb, which is covered with a rich pall of gold and ſilver tiſ-

ſue,

ſue, ſent annually from Cairo by the grand ſignior's order. He likewiſe ſends a fine copy of the koran, and one of the beſt camels in the country is choſen to have the honour of carrying the preſent; after which the beaſt is exempted from labour the reſt of his days; and when he grows old, they kill and eat him with great ſolemnity.

SECT. VI.

Curious Remains of Antiquity in Aſiatic Turky; *remarkable Laws, Cuſtoms, and Traditions of the Inhabitants; with a ſummary View of the moſt extraordinary Revolutions among them.*

REMAINS *of* ANTIQUITY.

THIS ſubject is a very copious one, and would itſelf afford matter for ſeveral volumes; which therefore we ſhall endeavour to handle with brevity, and yet as fully as the nature of the deſign requires. No part of the world, indeed, abounds more with the remains of antiquity than the Aſiatic dominions of the Turks, and eſpecially Anatolia, or Aſia Minor, which has been famous both in ſacred and profane hiſtory, for its great and opulent cities, moſt whereof are now in ruins, or dwindled to inconſiderable villages. Even the place of the

celebrated Troy, ſo remarkable for its ten years ſiege and deſtruction by the Greeks, is now only known by vaſt heaps of fragments, of which Sir George Wheler gives us the following account. The firſt thing he obſerved, as he approached this ruined city, was abundance of marble pillars, parts of walls, and foundations along the ſhore, but none ſtanding upright or whole, and many of them lying in the ſea, and ſcaled by the weather and the ſaltneſs of the water. A little farther, is the mole of a port yet remaining, with a thick wall on the ſhore, which doubtleſs was beautified with thoſe many marble pillars that lie broken underneath it. Above this port are ſeveral marble tombs, ſome with the head of Apollo on them, and others with bucklers, but without any inſcriptions. They are ſo like thoſe Roman tombs, ſtill to be ſeen at Arles, in Provence, that M. Spon judged they could not belong to the antient Trojans, as Petro della Valle imagined. Southward from the port lay two pillars on the ground, each thirty feet in length, and a third of thirty-five feet, of Egyptian granite; but many of theſe noble remains have been carried away to build the new moſques at Conſtantinople. Beyond theſe, we meet with the ruins of an aqueduct, and at a little diſtance from thence, a ditch or canal, narrow and deep, but now dry, being viſibly the work of art, and ſuppoſed to have been made to convey boats to the city. Something higher than this channel are found very conſiderable remains, ſuch as thoſe of a theatre, the foundations of temples and palaces, and

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part of a ſmall round temple ſtill ſtanding, with a marble cornice within, and near it ſome pedeſtals, with inſcriptions, which ſhew theſe antiquities to be of the Roman kind, when Troy became one of their colonies.

On the top of an eaſy hill, our countryman, juſt mentioned, obſerved the ruins of a moſt ſtately building; but what it has been, whether caſtle, temple, or Chriſtian church, is not eaſy to determine. The whole length of it is about four hundred feet, and its breadth two hundred and twenty. The country people have ſtill a tradition, that it was king Priam's palace; but our author does not judge it to be older than ſome of the firſt Roman emperors, any more than the other ruins.

It is a melancholy thing to ſee Epheſus, formerly one of the moſt flouriſhing cities of Aſia, now reduced to a miſerable village, remarkable for nothing but the ruins that are ſpread round it, which ſufficiently teſtify its antient magnificence. As we go to the port, which at preſent is only a dangerous road for ſhipping, we ſee abundance of old marbles on the banks of the river, where probably ſtood that part of Epheſus built by Lyſimachus, and the arſenals mentioned by Strabo. The caſtle or citadel, now poſſeſſed by the Turks, ſeems to be of no older date than the times of the later Greek emperors, ſeveral curious fragments of antique marble being careleſly intermixed in the walls, among other leſs valuable materials. But at ſome diſ-

tance from hence, we ſee the remains of another citadel of greater antiquity, whoſe works were faced with the fineſt marble. A gate of this ſtructure is ſtill ſtanding, called the Gate of the Perſecution, but for what reaſon cannot well be imagined; unleſs we might ſuppoſe the three bas-reliefs it is adorned with, related to the perſecution of the primitive Chriſtians, under the Roman emperors. Theſe bas-reliefs, of which M. Tournefort has given us a draught, are of admirable workmanſhip, as plainly appears, notwithſtanding they are much injured and defaced. That on the left has been the fineſt, but is moſt abuſed; it is about five feet in length, and half that in height, repreſenting a bacchanal of children rolling among vine-branches. The middle one is a foot higher, and contains fourteen or fifteen figures of men and women, ſome naked, and others in Roman habits. The other, on the right, contains ſeven or eight figures; but what the whole ſculpture was intended to repreſent, we do not find that antiquaries can determine, though there is moſt reaſon to think it was deſigned for ſome Roman triumph.

Eaſtward from the Gate of Perſecution, we come to a ruined aqueduct, built by the Greek emperors to convey water to the caſtle as well as the city, the arches whereof are ſupported by ſquare pillars, conſiſting of fine pieces of marble, with ſeveral inſcriptions on them, few of which are legible.

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On the weſt ſide of the village lie vaſt heaps of ruins, one of which, from its figure and length, muſt have been a circus, or ſtadium, and ſeems to have had a ſort of theatre at the end of it, ſeparated from the two parallel walls; and at a little diſtance are the remains of an amphitheatre. South-weſt of the circus is a large arch, or gate, with part of a wall ſtanding on each ſide of it, ſuppoſed to be the front of a Chriſtian church, built out of the ruins of ſome antient edifice, the whole being of excellent marble, on which are to be ſeen ſome pieces of inſcriptions.

As to the celebrated temple of Diana, who was worſhipped by the Epheſians, we are informed by hiſtory, that it was four hundred and twenty-five feet in length, and two hundred and twenty in breadth, erected at the expence of the moſt powerful cities of Aſia Minor. It was ſupported by a hundred and twenty ſeven columns, each ſixty feet high, and many of them covered with curious ſculptures, done by the moſt excellent artiſts of thoſe times. This ſuperb ſtructure was reckoned one of the Wonders of the World, and ſome ſay it was two hundred years in building; but it was much ſooner deſtroyed by the villainous ambition of Heroſtratus, who, to immortalize his name, ſet fire to it on the very night that Alexander the Great was born. It was afterwards rebuilt with the utmoſt magnificence, but little is to be judged of it from its preſent ruins, which are vaſt heaps of brick, covered with marble, all pierced with holes for

the cramps of thoſe plates of braſs with which it is thought to have been adorned. It appears, indeed, to have been built upon a multitude of arches, or vaults, which ſome have taken for a labyrinth; but they are only drains to carry off the water that fell from the mountains, the marſhy ground requiring a foundation of that nature for ſo vaſt an edifice.

Sardis, another of the Seven churches mentioned in the Apocalypſe, and once the royal ſeat of the rich king Crœſus, is now reduced, ſays Sir George Wheler, to a neſt of worſe than beggars, the few Greek Chriſtians in the place being obliged to get a livelihood by digging and planting the gardens of the Turks, having neither church nor prieſt among them. Nor are the Turks themſelves there very conſiderable, either for number or riches, being only herdſmen to the cattle feeding on the neighbouring plains, and dwelling in pitiful huts of earth, having one moſque, perverted to that uſe from a Chriſtian church. Their Pactolus, continues our author, hath long ſince ceaſed to yield them gold, and the heavens to recover them their dying glories; yet there are ſtill to be ſeen ſome noble remains, from whence one may form an idea of its antient ſplendor and magnificence. Some of the moſt conſiderable are the walls of an old caſtle ſtanding on a hill, to the eaſtward of which are the ruins of a church, and of another vaſt edifice; and on the north and ſouth ſides are the fragments of palaces, and other

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proud ſtructures, now demoliſhed and humbled to the ground.

A perſon who delights in antiquities, will find great entertainment at Angora, formerly Ancyra, which is ſtill one of the beſt cities in Anatolia, and every where ſhews marks of its antient magnificence. There is nothing to be ſeen in the ſtreets, ſays M. Tournefort, but pillars and old marbles, among which there is a ſpecies of reddiſh porphyry, and of red and white jaſper. Moſt of the pillars are ſmooth, and cylindrical; ſome are channelled ſpirally; but the moſt ſingular are oval, adorned with a plat-band before and behind, which alſo runs along the pedeſtal and the capital. Our author has given us a draught of one of theſe columns, as he thought them beautiful, and that no architect had ſpoken of ſuch an order. As for the modern buildings, they are moſtly of clay or turf, now and then intermixed with ſome fine pieces of marble. The walls of the city are low, and conſiſt of columns, architraves, capitals, and other antient fragments promiſcuouſly mingled with the reſt of the ſtone-work. On theſe old pieces of marble are to be ſeen a great number of inſcriptions, moſt in Greek, but ſome in other languages; ſeveral of which M. Tournefort has copied, and many more are turned inwards, and hid in the wall, thro' the careleſs ignorance of the builders.

The caſtle of Angora is ſurrounded with a triple incloſure, and the walls are of large

pieces of white marble, mixed with another ſtone not unlike porphyry. Within the firſt incloſure, there is a little Armenian church, ſaid to have been built twelve hundred years ago, which receives all the dim light it has through a ſquare piece of alabaſter, of that tranſparent kind we have heretofore deſcribed. This part of the caſtle is full of pedeſtals and inſcriptions, and indeed every part of Angora ſo abounds with them, that an antiquary might employ a whole year in tranſcribing them. The church-yard belonging to the Chriſtians has ſuch a ſtore of Greek and Latin inſcriptions, that it can never be exhauſted; but the greateſt part of them are epitaphs of perſons about whom we are not concerned.

The learned French traveller above mentioned, has alſo given us a draught of the remains of a noble ſtructure at Angora, which he calls the Monument of Auguſtus, as having probably been dedicated to that emperor by the inhabitants, in acknowledgment of his repairing and beautifying their city. It appears to have been entirely of white marble, and ſome of the walls are ſtill above thirty feet high. The front is entirely deſtroyed, only a ſtately door remains, which is four and twenty feet high, and full three yards wide; on the ſides whereof is a defaced inſcription in three columns, relating to the life of Auguſtus, which is to be found in Gronovius, Cluſius, and other authors. The injury this inſcription has received is not ſo much occaſioned by length of time, as by the avarice

avarice of the peaſants, who have made great hollows in the ſtones, to get out the pieces of copper by which they were cramped together. What particular uſe this building was put to is uncertain: perhaps it was deſigned for the feaſts at the public games, though Buſbequius rather thinks it was a Prætorium; however our author is poſitive it was not a temple.

In the neighbourhood of Cæſarea in Cappadocia, there are many antient ſtructures, ſome in form of a tower, and terminating with a cupola, others like a pyramid or ſugar-loaf, but all of them of fine ſquare ſtones, ſuppoſed to have been Perſian tombs, as the inſide of them is divided into two, three, or more vaults, with ſeveral Perſic inſcriptions. At the foot of a mountain, on which the old city ſtood, its ruins are ſtill to be ſeen; and here Sir Paul Lucas was ſhewn a vault, in which they told him forty virgin martyrs were buried, but when, or who they were, he could not learn. However, there being an opening big enough for a middle-ſized man to creep through, his curioſity led him to examine it; and he accordingly found it full of bodies broken, and lying in a confuſed manner, with the fleſh upon them, but dried and hardened. There are many more ſuch vaults or catacombs among theſe ruins, which need no farther deſcription.

From Anatolia let us now paſs on to Syria, which in its largeſt ſenſe comprehends Phœnicia and Paleſtine; and theſe countries we ſhall likewiſe

likewiſe find overſpread with the ruins of once flouriſhing cities, whilſt the ſoil, in many places rich and fertile and productive of every thing that can be wiſhed for uſe or delight, lies waſte and uncultivated. But all Syria, nor perhaps the whole world, does not afford a view of more magnificent ruins than thoſe of Palmyra or Tadmor, which evidently demonſtrate its antient opulence and grandeur. This city was founded by king Solomon, in the deſart of Syria; but it may be ſuppoſed, as Mr. Halley obſerves, that ſo advanced a garriſon as this, being above three hundred miles from Jeruſalem, did not continue long in poſſeſſion of the Jews, who after Solomon's death fell into civil diſſenſions. It undoubtedly ſubmitted to the Babylonian and Perſian monarchies, and afterwards to the Macedonians, under Alexander and the Seleucidiæ: but when the Romans got footing in thoſe parts, and the Parthians ſeemed to put a ſtop to their farther conqueſts in the Eaſt, then this city, by reaſon of its ſituation, being a frontier town, and in the middle of a vaſt ſandy deſart, where armies could not well ſubſiſt to reduce it by force, was courted and careſſed by the contending princes, and permitted to continue a free ſtate, a mart or ſtaple of trade for the convenience of both empires, as plainly appears from Appian and Pliny. With theſe advantages of freedom, neutrality, and trade, for near two centuries, Palmyra grew wealthy and magnificent, and it was afterwards much adorned and enriched by the Emperor Adrian, to whom it ſubmitted about the year of Chriſt 130. From

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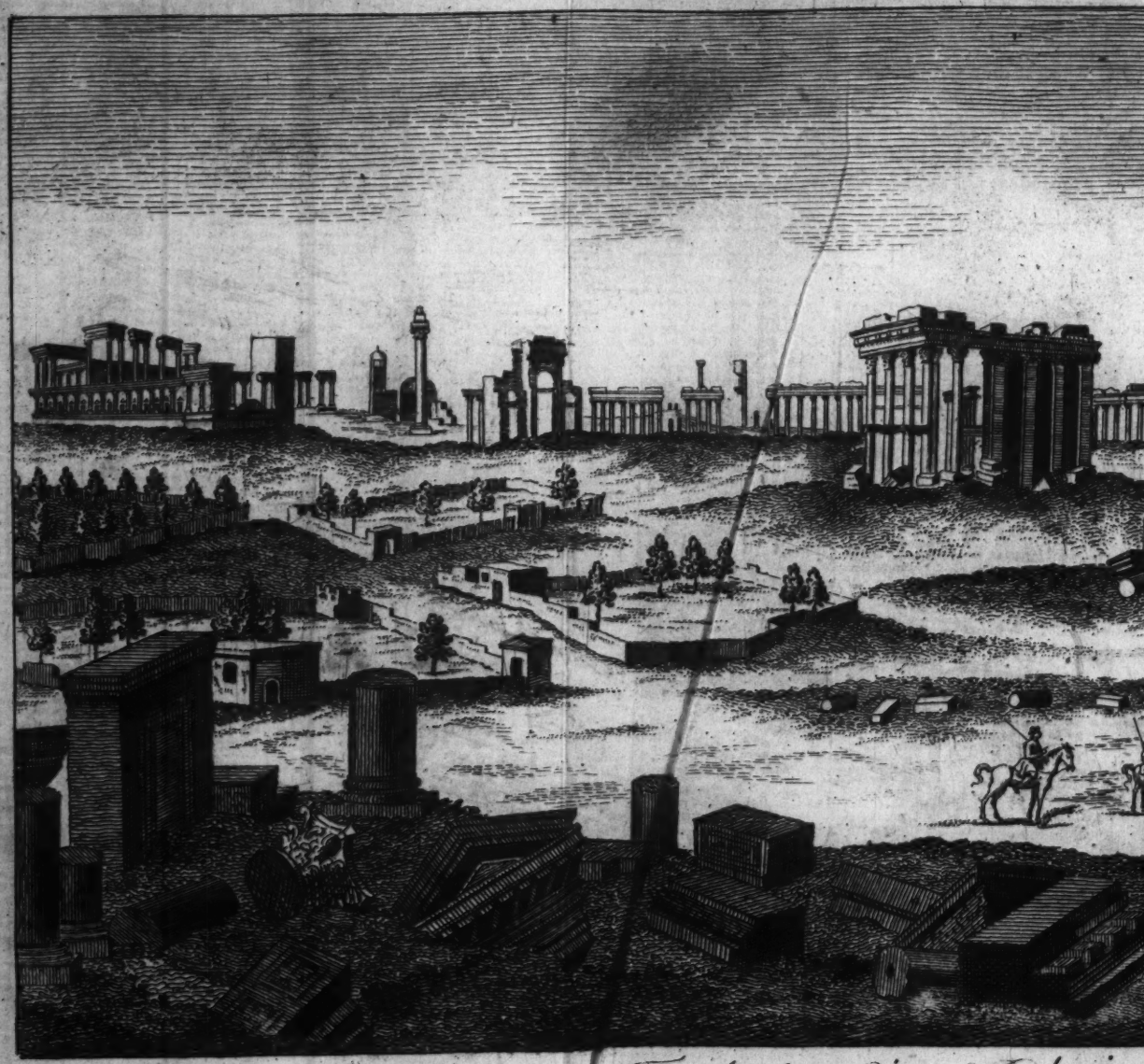

The Ancient City of Palmira

Hulett Sculp.

a as it now appears .

the time of Adrian to that of Aurelian, for about one hundred and forty years, this city continued to increaſe in power and riches, till Zenobia, the wife of Odenatus, and queen of Palmyra, as ſhe is commonly called, having ſome diſpute with Aurelian, after her huſband's death, about a ſhare in the empire, he marched againſt her, and having in two battles routed her forces, he ſhut her up and beſieged her in Palmyra. The city was ſoon obliged to ſurrender, and Zenobia flying with her ſon, was purſued and taken; with which Aurelian being ſatisfied, he ſpared the city, and leaving a ſmall garriſon in it, marched to Rome with this captive princeſs; but the inhabitants, being willing to ſhake off the Roman yoke, cut off the whole garriſon; which Aurelian underſtanding, though he was got into Europe, returned ſpeedily with his army, took the city again without much oppoſition, put the people to the ſword with uncommon cruelty, and delivered it to be pillaged by his ſoldiers. This clamity befel Palmyra about the year of our Lord 272; and though Aurelian did not then burn or deſtroy the building, yet the damage it ſuſtained was never retrieved, ſo as to make any conſiderable figure ever after. To ſay in what age, or from what hand it received its final overthrow, which reduced it to the miſerable condition it now appears in, we have no light from hiſtory; but it was probably burnt and deſolated in the obſcure ages of the world, during the wars of the Saracens.

Theſe ruins lie in the deſart of Syria, about a hundred and fifty miles ſouth-eaſt of Aleppo, and have been viſited by ſeveral of our countrymen, who have carefully examined and deſcribed them. By the ſpace they take up, the city appears to have been of vaſt extent; but there are no footſteps of any walls remaining, nor is it poſſible to judge of the antient figure of the place. The preſent inhabitants are about thirty or forty poor families, who live in little huts made of earth, within the wall of a ſpacious court, which formerly incloſed a moſt magnificent heathen temple, dedicated to the ſun. This court is a ſquare of 220 yards each ſide, encompaſſed with a high and ſtately wall, adorned with pilaſters both within and without, to the number of ſixty-two on a ſide; and had not the Turks out of a vain ſuperſtition, purpoſely beat down the beautiful corniſhes, perhaps the world could not boaſt of more exquiſite carvings, as one may judge from ſome remaining fragments. The weſt ſide, on which is the entrance, is moſtly broken down, and near the middle of the ſquare another higher wall is raiſed out of the ruins, which appears to have been part of a caſtle, probably built by the Mamalukes, for the ſecurity of the place. Before the whole length of this new front, except a narrow paſſage left for an entry, there is cut a deep ditch, faced with ſtone to the foot of the wall, which muſt have made it difficult to be aſſaulted. This wall quite ſhrouds the magnificent entry that belonged to the firſt fabric, of the ſtateline's whereof we may form ſome idea from the two ſtones

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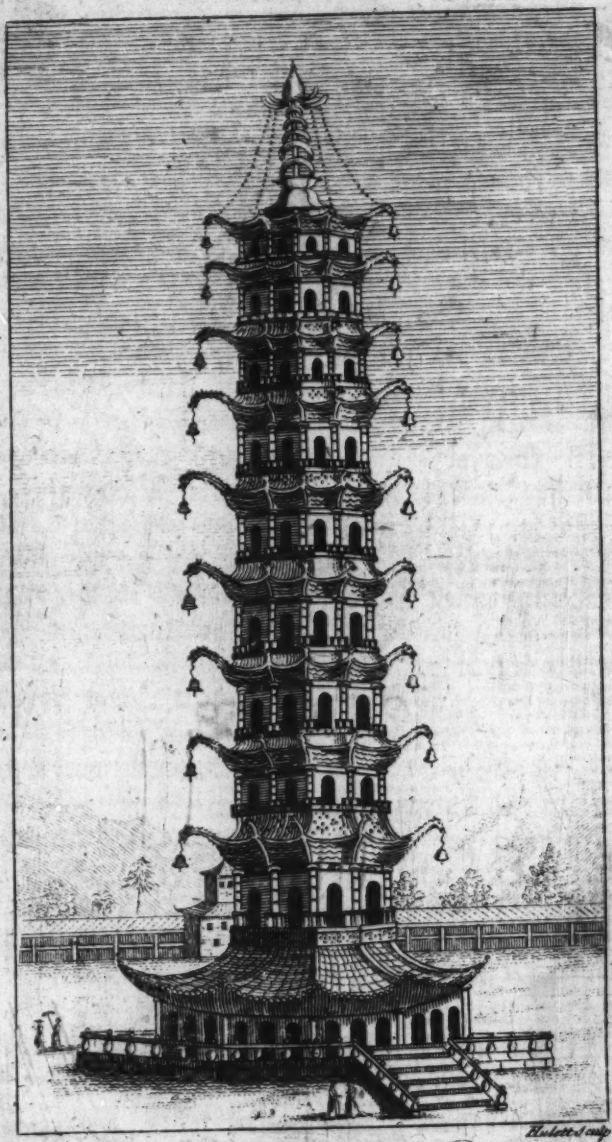

Hulett Sculp

The Porcelain Tower at Nanking

that ſupport the ſides of the great gate, each of which is thirty-five feet high, both ſtanding, and in their places, and beautifully carved with vines and cluſters of grapes, exceedingly bold and natural. As ſoon as we enter within the court we ſee the remains of two rows of very noble marble pillars, thirty-ſeven feet high, with capitals of admirable workmanſhip. About fifty of theſe only remain entire; but there muſt have been a great many more, for they appear to have run quite round the whole court, and to have ſupported a very ſpacious double piazza or cloiſter. The walk on the weſt ſide of this piazza, which is oppoſite to the front of the temple, ſeems to have exceeded the reſt in breadth and beauty; and at each end thereof are two niches for ſtatues at their full length, with their pedeſtals, borders, ſupporters and canopies, all carved with the greateſt art and curioſity. In the middle of this once beautiful incloſure, now filled with the dirty huts of the inhabitants, ſtood the temple of the ſun, encompaſſed with another row of pillars of a different order, and much taller than the former, being about fifty feet high, of which only ſixteen are now remaining. The ſpace included within theſe pillars was fifty-nine yards in length, and about twenty eight in breadth; and the temple was thirty-three yards long, and fourteen or fifteen broad, pointing north and ſouth, with a moſt grand entry on the weſt, exactly in the middle of the ſtructure. The outward walls of this temple are ſtill ſtanding, in which it is obſervable, that the windows are narrower at the

top than the bottom, and not very large, but all adorned with excellent ſculptures. Juſt over the door one may diſcern part of the wings of a large ſpread eagle, extending its whole width; which made Mr. Halliſax at firſt imagine it might have been rather a Cherub overſhadowing the entrance, there being nothing of the body remaining to guide one's judgment; but afterwards, ſeeing other eagles on ſtones that were fallen down, he concluded this muſt have been one likewiſe, only of a much larger ſize. Never were vines, bunches of grapes, and the other ſculptures in general, done in ſo bold and lively a manner; and every thing to be ſeen about the ſmall remains of this temple induces us to believe it was once a moſt glorious ſtructure. The Turks, or rather the Mamalukes, have built a roof to theſe walls, ſupported by ſmall pillars and arches, but a great deal lower, and in other reſpects diſproportionate to what the antient covering muſt have been; and they have converted it into a moſque, adding to the ſouth end thereof new ornaments after their manner, with inſcriptions and ſentences out of the Koran, written prettily enough in wreaths and flouriſhes; but at the north end of the building, which makes no part of the moſque, there are remains of much greater art and beauty, viz. the moſt curious fret-work and carvings. In the middle of the roof there is a dome or cupola, about two yards in diameter, conſiſting of one entire ſtone, or elſe made of ſome artificial compoſition, which

which however is an admirable piece of workmanſhip.

After viewing this temple, our author went to another ſituation, where he had a proſpect of ſuch ſtately ruins, that if one may frame an idea of the original beauty of Palmyra, by what is ſtill remaining, it may be queſtioned whether any city in the world could have vied with it in magnificence. Advancing towards the north, we have before us a fine obeliſk about fifty feet in height, conſiſting of ſeven large ſtones, beſides its capital and the wreathed work about it. Its circumference juſt above the pedeſtal is four yards ſix inches, and its ſculptures, as in other places, are extremely beautiful; but it has no ſtatue on the top of it, as probably it had formerly. About a quarter of a mile diſtant from this, two other large pillars are to be ſeen, the one towards the eaſt, and the other towards the weſt; which would incline one to think there was once a continued row of them.

Proceeding directly forwards about fourſcore yards from the obeliſk, we come to a large and lofty entry, which for the beauty of the workmanſhip is not inferior to any thing before deſcribed, and leads into a noble piazza or portico, above half a mile in length, and forty yards in breadth, incloſed with two rows of ſtately marble pillars, twenty-ſix feet in height, and eight or nine in circumference. One hundred and twenty-nine of theſe are ſtanding

and entire, but upon a moderate computation there could not have been leſs originally than five hundred and ſixty. This ſpacious piazza was terminated by a row of pillars ſtanding ſomewhat cloſer than thoſe on the ſides; and perhaps there might be a ſort of banqueting-houſe above, or elſe a ſtately building, whoſe ruins lie at a little diſtance to the left, might have been allotted to that uſe, being built of finer marble, and having an air of delicacy in the workmanſhip beyond what is diſcernible in the piazza. The pillars that ſupported it are of one entire ſtone; and one of them, that was fallen down without breaking, meaſured twenty-two feet in length, and eight feet nine inches in circumference. On the weſt ſide of the great piazza are ſeveral gates leading into the court of the palace, two of which, when in their perfection, muſt have been exceeding magnificent and beautiful, not only for the elegance of the work in general, but in particular for the noble porphyry pillars with which they are adorned, each gate having four in its front, two on one hand, and two on the other. There is only one of theſe now ſtanding in its place, though there is another remaining entire: they are about thirty feet high, and nine in compaſs, and ſo exceeding hard that a piece cannot be broken off without great difficulty. The palace itſelf is ſo entirely ruined, that no judgment can be formed what it was when ſtanding, either as to its figure or workmanſhip; but no doubt it was anſwerable to the ſplendor of the city.

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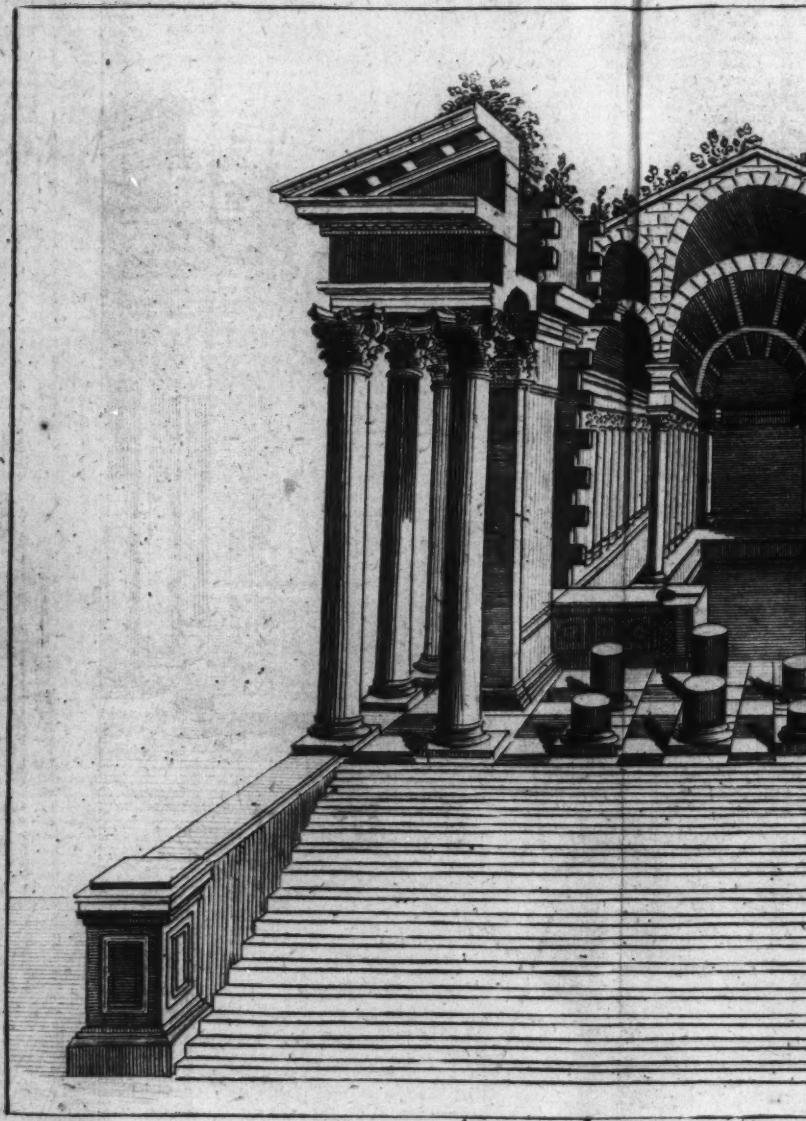
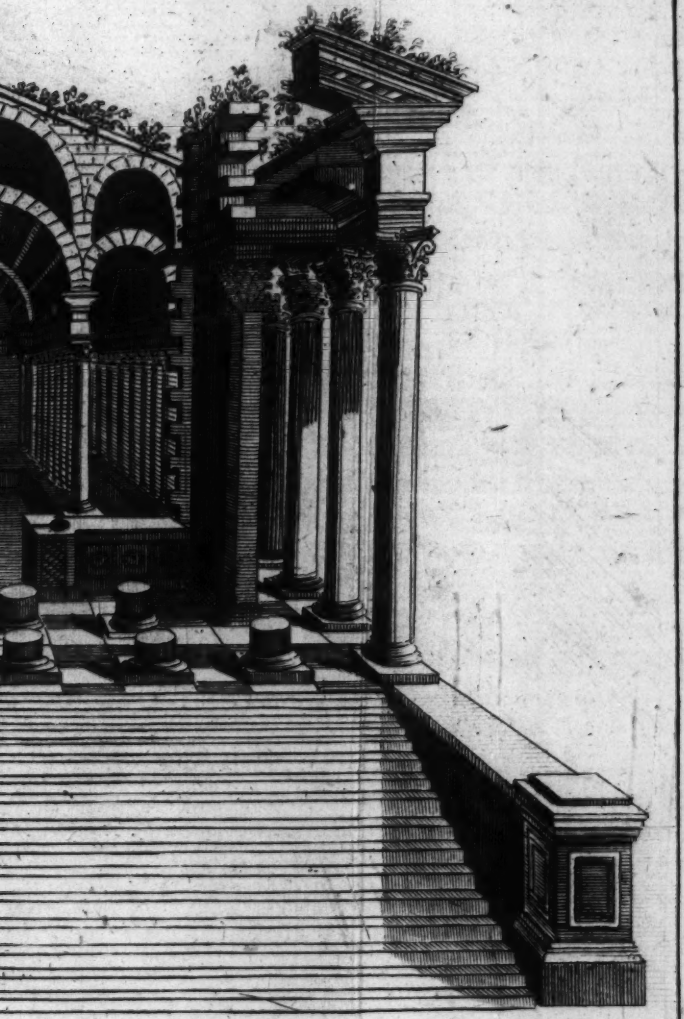
On the eaſt ſide of the long piazza ſtands a vaſt number of marble pillars, ſome perfect, and others deprived of their beautiful capitals, but ſo ſcattered and confuſed, that it is not poſſible to reduce them to any order, ſo as to conjecture to what purpoſe they antiently ſerved. In one place we find ſeveral of them ranged in a ſquare, paved at the bottom with broad flat ſtones, but without any roof or covering; and at a little diſtance from thence are the remains of a ſmall temple, which ſeems to have been of curious workmanſhip, but the roof is quite gone, and the walls are much defaced and conſumed. Before the gate of it there remains a piazza ſupported by ſix pillars, two on each ſide of the door, and one at each end; and the pedeſtals of thoſe in the front have been filled with inſcriptions, which are now defaced and illegible.

The ſepulchres of Palmyra are worth the notice of the curious, being ſquare towers four or five ſtories high, ſtanding on each ſide of a hollow way towards the north part of the city. They extend in length the ſpace of a mile, and perhaps antiently they might ſtretch a great way farther. They are all of the ſame form, but differ in magnitude and ſplendor, according to the circumſtances of their founders. Two of theſe ſepulchres are more entire than the reſt, though not without marks of the Turkiſh fury, as well as the injuries of time. They are rather larger than our common church ſteeples, and five ſtories high, the outſide being of ordinary

ſtone, but the partitions and floors within of good marble, and adorned with lively ſculptures and paintings, and the buſts of men and women, moſt of them defaced and broken. Under theſe buſts, or on the ſides of them, are ſome inſcriptions in an unknown character, being probably the names of the perſons there depoſited. One of theſe ſepulchres has a door on the ſouth ſide, from whence there is a walk croſs the middle of the building, and the floor being broken up, affords a view of the vault below. The ſpaces on each hand are divided by thick walls into ſix partitions, each capable of receiving the largeſt corpſe; and if piled one upon another, as their method ſeems to have been, each of thoſe partitions might contain ſix or ſeven bodies. In the loweſt, ſecond and third ſtories theſe partitions are uniform, except that from the ſecond floor one partition is reſerved for a ſtair-caſe. In the upper floors, the building being ſomewhat contracted towards the top, there is not room for a continuation of the ſame method; and therefore the two higheſt ſtories are not ſo divided, nor perhaps ever had any bodies laid in them, unleſs that of the founder, whoſe ſtatue in a cumbent poſture is placed in a niche, or rather window, in the front of the monument, ſo as to be ſeen both within and without; and near this ſtatue is a Greek inſcription. The other monument is like this, only the entrance and front are towards the north, and the paintings are not ſo fine; but the carvings are as good, and the whole looks as ſtately as the former. Beſides, it has the advantage

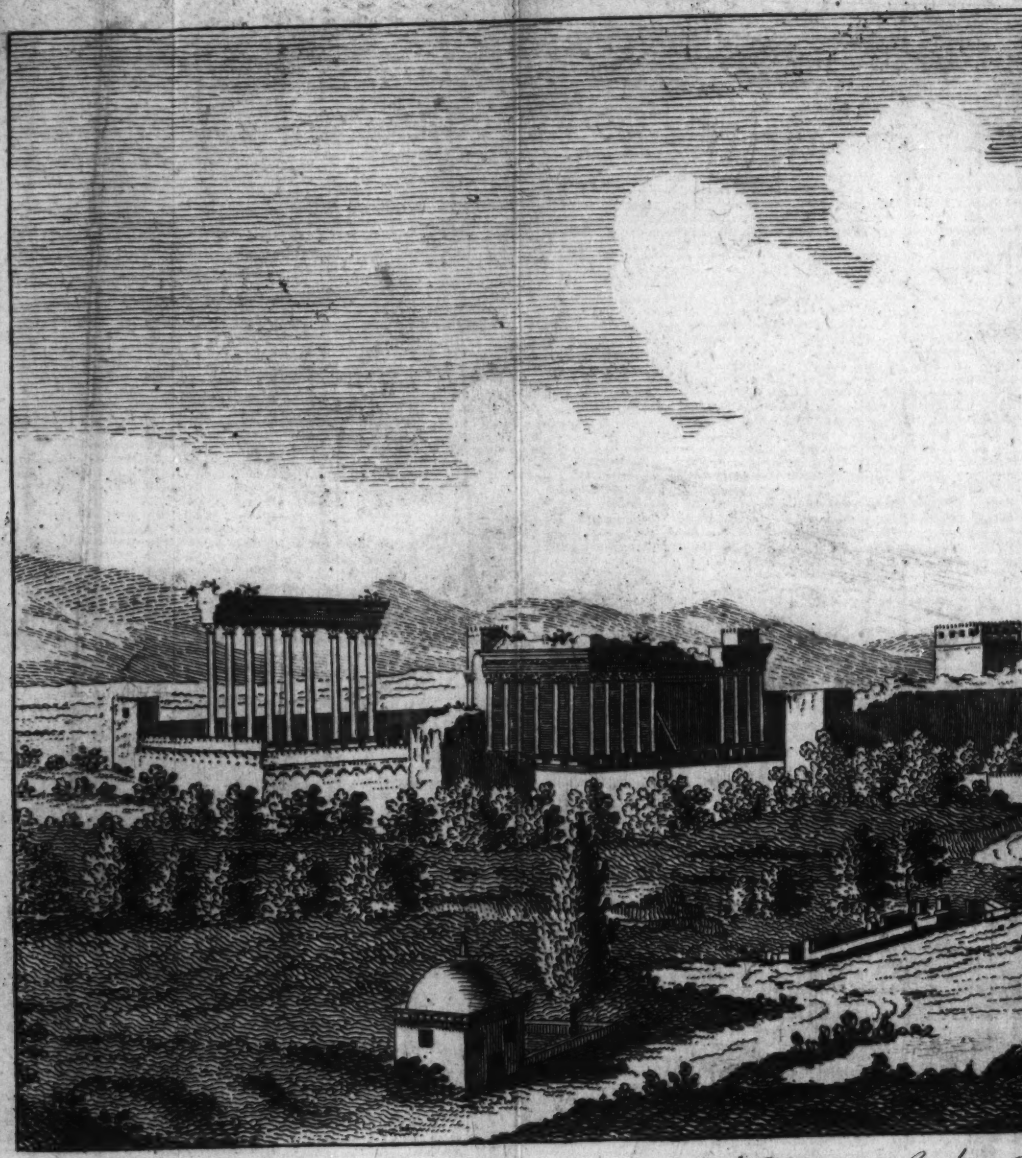


The Temple at

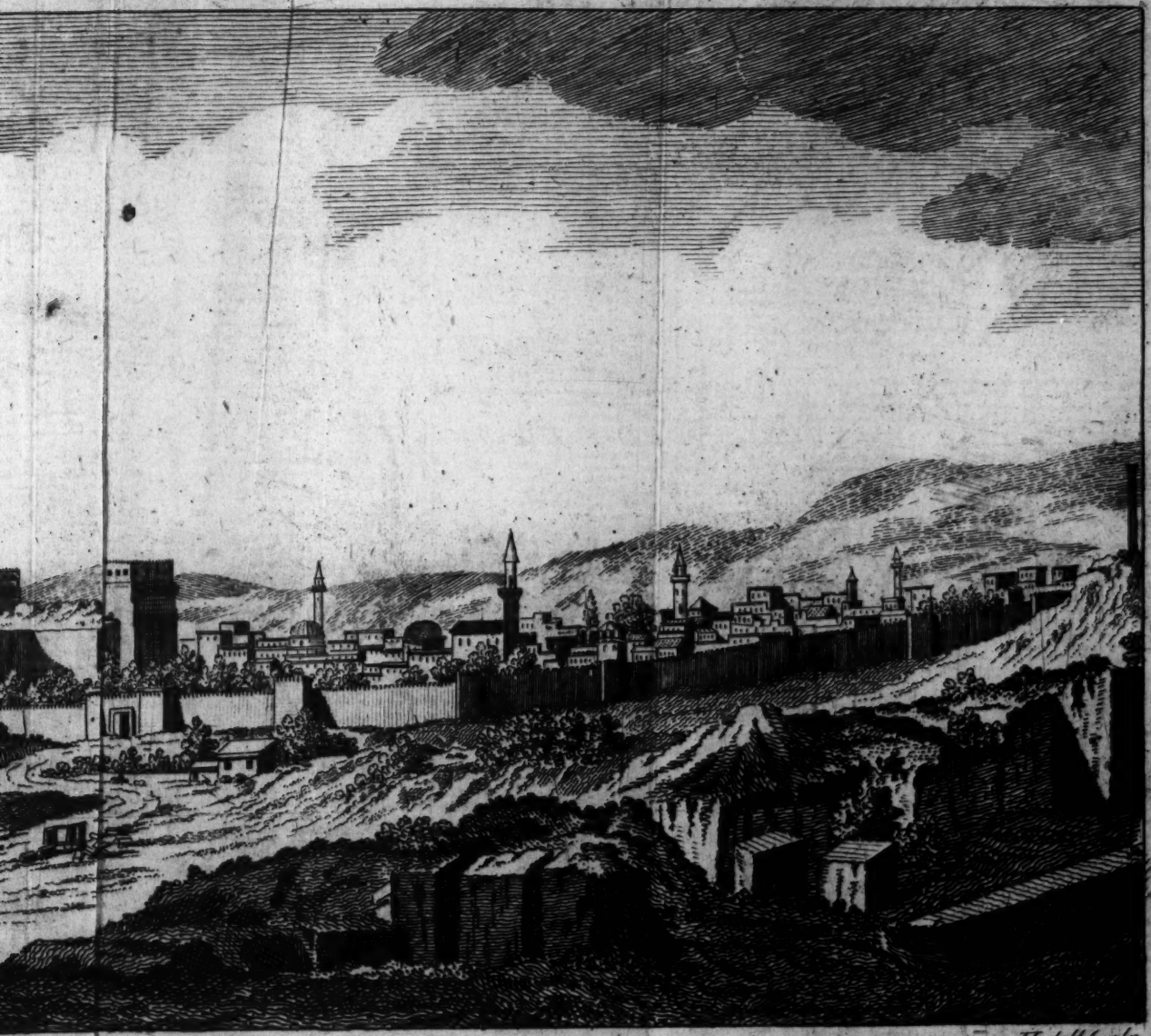


Balbec

Hulett Sculp.



A View of the



Hulett Sculp.

City of Balbec from the South.

vantage with reſpect to age, being not ſo old as the other by a hundred years, as appears from the date of an inſcription over a niche in the front, doubtleſs the place of ſome ſtatue, and probably that of the founder.

From theſe ſumptuous mauſolea, and other magnificent ſtructures, our author thinks it reaſonable to conclude, that the Palmyrenes were a potent and opulent people before they became ſubject to the Romans, and were not altogether indebted to them for their greatneſs.

Next to the ruins of Palmyra, there are none which more attract the attention of travellers than thoſe of Balbec, a town about thirty miles north of Damaſcus, ſuppoſed to be the antient Heliopolis, ſo called from an image of the ſun which was worſhipped by its pagan inhabitants. The preſent town, which was deſtroyed by an earthquake in November, 1759, was of a ſquare form, about a mile in compaſs, ſurrounded by a wall of conſiderable ſtrength, which had been built out of the ruins of the ancient city; but the houſes were very mean, ſuch as are uſually met with in Turkiſh villages. On the ſouth-weſt ſide of the town were the noble remains of a heathen temple, with ſome other magnificent buildings; but in later times theſe old ſtructures have been patched and pieced, ſome additions made to them, and the whole converted into a caſtle. The additional buildings were in no mean taſte, but yet the modern architecture was eaſily diſtinguiſhed from the antient.

The

The firſt thing obſervable among thoſe venerable remains of antiquity, as they ſtood before the earthquake in 1759, was a rotunda, or round ſtructure, encompaſſed with beautiful pillars of the Corinthian order, which ſupported an elegant corniche. Though round on the outſide, it was octagonal within, having eight arches ſupported by eight Corinthian columns, each of one ſingle piece. It was moſtly of marble, and was of late open at the top, but appeared to have been covered with a ſhell, and to have been embelliſhed with the figures of eagles. In a word, the whole was very elegant and ſtately; but the Greeks, who ventured to uſe it as a church, though it was in a tottering condition, had ſpoiled the beauty of the inſide by daubing it with plaiſter.

Leaving the rotunda, we came to a large and lofty pile of building, compoſed of vaſt ſquare ſtones; and through this we advanced into a ſtately piazza or portico, a hundred and fifty paces in length, which led to the temple before mentioned. The temple had ſurpriſingly withſtood the injuries of time, and eſcaped the fury of ſuperſtition, the body of it being almoſt entire. It was an oblong ſquare, and as to its form and proportion, it very much reſembled the church of St. Paul, Covent-garden, at London, but in dimenſions and other reſpects the Balbec temple was abundantly ſuperior. Its length, meaſured on the outſide, is a hundred and ninety-two feet, and its breadth ninety-ſix: within it is a hundred and twenty feet long, and

ſixty

ſixty broad. The Pronaos, or anti-temple, had long tumbled down, the pillars that ſupported it being broken. The body of the temple was ſurrounded by a noble portico, ſuſtained by pillars of the Corinthian order, each of which conſiſted of three ſtones, being about fifty feet high, and more than ſix in diameter. Theſe pillars were three yards diſtant from each other, and as much from the wall of the temple, fourteen of them being on each ſide, and eight at the end, reckoning the corner pillars twice over. They had a ſtately architrave running round their capitals, with a cornice admirably carved. The covering of the portico conſiſted of large hollow ſtones, which formed an arch, extending from the pillars to the wall of the temple; and in the centre of each ſtone was the figure of a deity, a hero, or ſomething of that kind, but moſt of them ſo defaced as not to be eaſily diſtinguiſhed. There was a Mercury, indeed, that had received but little injury, and an eagle flying away with Ganymede, both carved with all the life imaginable. A continued baſs-relief in miniature ran round the foot of the wall of the temple on a border of marble, repreſenting divers ceremonies of the heathen worſhip, in which there was a ſurpriſing mixture of figures both of men and beaſts, but without the leaſt confuſion.

Nothing could be more grand than the entrance into this magnificent edifice, the aſcent to it being by thirty ſteps, bounded on each ſide by a wall, which terminated in a pedeſtal, whereon

whereon was formerly placed a ſtatue, as may reaſonably be imagined. Eight Corinthian pillars, with a large triangular pediment, compoſed the front; and within theſe pillars, at about two yards diſtance, were four others; and alſo two pillars of three faces each, which all together formed a portico before the door of the temple, twenty-four feet in depth, and upwards of ſixty in breadth. The door of the temple appeared to the utmoſt advantage through theſe pillars, their nice proportions, their diſtance from each other, and the receſs of the door itſelf, all contributing to make it look majeſtic. The door-caſe or portal was about forty feet high, and twenty-eight wide; and, as to conſtruction and proportion, reſembled the great portal at the weſt end of St. Paul's cathedral at London, but far excelled it in the richneſs of its ſculptures. The baſs-relief over-head, when we were under the portal, was an admirable piece of ſculpture, and, tho' much injured, ſtill diſcovered inimitable beauties. It was a vaſt eagle with his wings expanded, carrying a caduceus in his talons, and holding in his beak the ſtrings or ribbons coming from the ends of two feſtoons, the other ends being ſupported by two flying Fames; the whole done in the moſt exquiſite manner imaginable.

The inſide of this temple was divided into three iſles, ſomewhat like our churches, the broadeſt being in the middle. Theſe were formed by two rows of fluted Corinthian columns,

lumns, above three feet in diameter. Each row conſiſting of ſix columns, which ſtood about eighteen feet diſtance from each other, and twelve from the walls of the temple. All round the walls were two rows or orders of pilaſters, one above another; and between the pilaſters were tall niches, that ſeemed to have been deſigned for images. Of thoſe pilaſters there were eight in a row on each ſide, and nine niches, the bottom whereof were upon a level with the baſes of the pilaſters, and the wall to that height was wrought like a Corinthian pedeſtal, the ſame order having been very exactly obſerved in the niches themſelves. Near the weſt end of the middle iſle there was an aſcent of twelve marble ſteps, to a part of the temple diſtinguiſhed from the reſt by two large ſquare columns adorned with pilaſters, forming a noble entrance correſponding to that of the temple itſelf. This part, for want of a more proper name, was called the choir; and it is ſuppoſed here was formerly a partition, and that the two pillars ſupported a canopy. There was a large marble niche at the bottom of this choir, which was undoubtedly the place of the principal idol antiently worſhipped in this temple. All round this part of the ſtructure there was a vaſt profuſion of excellent ſculpture; on one hand, fruits, flowers, feſtoons, birds, and the like; on the other, Neptune, Tritons, fiſhes, and ſuch marine figures. The roof of the temple was a very bold one, and adorned with beautiful carvings. In ſhort, the fabric, as it lately appeared, ſtruck us with aſtoniſhment,

aſtoniſhment, and gave us the moſt juſt ideas of the magnificence of the antient architecture.

An old wall, which encompaſſed the ſtately remains we have been deſcribing, was built with ſtones of ſuch a prodigious ſize, that thoſe of our famous Stonehenge are not to be compared with them; and the whole was ſo ſurpriſing and difficult to be accounted for, that the natives of Balbec, as is uſual with the vulgar in ſuch caſes, believed it to be the work of the devil. Three of the largeſt of theſe ſtones, lying end to end in the wall, are one hundred and eighty-three feet in length, one of them being ſixty-three feet long, and the other two ſixty a-piece. They are twelve feet deep, and their breadth the ſame; and, what is more aſtoniſhing, they were raiſed up into the wall above twenty feet from the ground. Theſe are the largeſt that travellers have taken notice of, but the other ſtones of this wall are of a vaſt bigneſs.

Within this incloſure, at a ſmall diſtance from the temple above deſcribed, were the ruins of a ſtately palace, as it is ſuppoſed to be, of which our travellers have taken very little notice. Going through the arched portico already mentioned, the firſt object that engaged us was a ſpacious hexagonal building or wall, which forms a kind of theatre, being open at one end, with a terraſs, to which there was an aſcent by ſteps of marble. This opened into a ſquare court, larger than the former, and encompaſſed

encompoſſed with more magnificent ſtructures. On each hand there was a double row of pillars, which formed porticos above a hundred and thirty yards long, and ſixteen broad; and at the bottom of the court there was a large and ſumptuous ſtructure, which ſeemed to have been the body of the palace, as one may judge by the columns belonging to this part, nine whereof were lately ſtanding, which are of a vaſt ſize, each conſiſting of one ſtone, and of the Corinthian order. We could not behold the remaining veſtiges of this palace without admiration, wherein we ſaw a vaſt variety of ornaments, without any of the extravagant mixtures introduced in later ages. Here were buſts and ſtatues without number, well-wrought niches, trophies, baſs-reliefs, incruſtations, and, in a word, ſo many valuable remnants of antient architecture and ſculpture, as ſhew the fine taſte of Greece and the magnificence of Rome were united in this palace. The great vaults underneath it were no leſs ſurpriſing, for through the ruins one may diſcern long flights of marble ſtairs, ſome of them containing near two hundred. The bold turn and elevation of theſe vaults is alſo wonderful; and the walls have been adorned with baſs-reliefs and inſcriptions in Roman characters, but the dampneſs of the place and length of time have rendered them illegible. Some of the vaults receive light from large windows, that are level with the ſurface of the ground above; but others are quite dark, and cannot be viewed without torches or candles, either becauſe of their great

depth, or becauſe the paſſages originally made to give them light, are now choaked with rubbiſh.

If we proceed from Balbec to the ſea coaſt of Syria and Phœnicia, we ſhall find ſeveral cities that have been famous in hiſtory, but have now loſt great part or all of their ancient ſplendor, of which the ruins ſpread about them are evident teſtimonies. Sidon in particular, which may properly enough be termed the metropolis of Phœnicia, as it ſeems to be the oldeſt city in that country, though it be ſtill pretty populous, has loſt much of its former magnificence as well as extent: which is manifeſt from the many beautiful pillars, and other fragments, that lie ſcattered up and down the gardens, without the walls of the preſent city. Beſides theſe, many curious antiquities are obſcured and buried by the Turkiſh buildings, but ſome Latin inſcriptions are to be found in the neighbouring fields and gardens. The inhabitants, indeed, pretend to ſhew a monument of very antient date, even the tomb of Zebulun, which ſtands in a ſmall chapel in a garden, and is had in great veneration by the Jews. It conſiſts only of two ſtones, the one ſuppoſed to be at the head, and the other at the feet of the deceaſed; who, according to this, muſt have been ten feet high, for ſo far the ſtones are placed from each other.

The celebrated city of Tyre is another melancholy inſtance of the inſtability of human grandeur, which is ſo far fallen from its antient

ſtate

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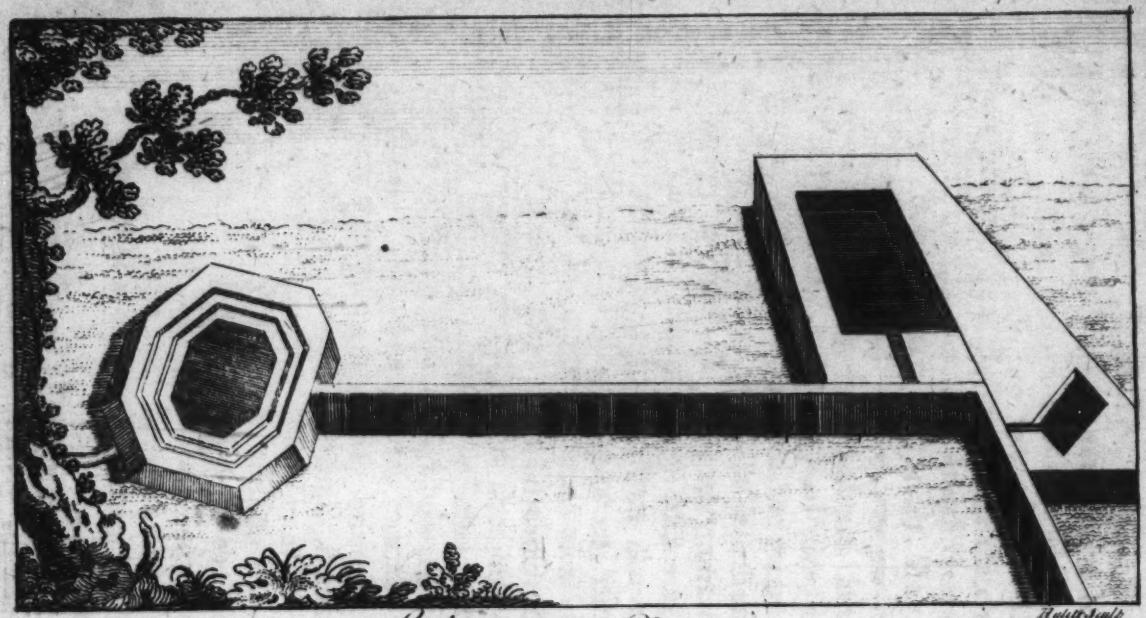

Solomon's Cisterns

ſtate of magnificence, that it is nothing but a heap of decayed and broken walls, fragments of pillars, pieces of antique marble, and great heaps of rubbiſh, ſcarce one houſe being left entire. There is, indeed, on the north ſide of it, an old Turkiſh caſtle without any garriſon; but if we except this one ſtructure the whole exhibits a diſmal ſcene of ruin and deſo'ation. The iſland, on which the city formerly ſtood, and which was joined to the continent by Alexander the Great, is but ſmall, and the foundations of the walls it was encompaſſed with, are ſtill to be diſcerned. In the midſt of the ruins ſtands the eaſt end of an old church, ſuppoſed to have been the cathedral of Tyre, which was an archbiſhop's ſee when poſſeſſed by the Chriſtians. Its preſent inhabitants are a few poor fiſhermen, who ſhelter themſelves in the vaults and other parts of the ruinous buildings, and ſeem preſerved there by Divine Providence, as Mr. Maundrell obſerves, to ſhew how God has fulfilled his threatening denounced againſt Tyre by his prophet Ezekiel.

In the neighbourhood of this ruined city there is an ancient piece of work, commonly called Solomon's Wells or Ciſterns, which is admired by travellers, and deſerves a brief deſcription. Theſe ciſterns have obtained their name from a tradition that they are filled by a ſubterraneous river which king Solomon diſcovered by his great ſagacity; and that he cauſed them to be made for Hiram, king of Tyre, as part of the recompence for the materials that

prince had furniſhed towards building the temple of Jeruſalem. But though they are undoubtedly of great antiquity, they are not ſo old as this tradition makes them, being of a later date than Alexander's time, if we may judge by the traces of an aqueduct made to convey water from thence to Tyre, which was carried over the iſthmus formed by that conqueror when he made himſelf maſter of that city.

Of theſe ciſterns there are three ſtill remaining entire, one of an octagonal figure, twenty yards in diameter, and raiſed above the ground nine yards on the ſouth ſide, but only ſix on the north. The wall of this ciſtern or baſon is only gravel and pebbles, but ſo firmly cemented together as to appear like one ſolid rock; and there is a walk three yards broad round the brink of it, from whence we deſcend by a ſtep or two to another walk more than twice the breadth of the upper one. But what ſeems moſt ſurpriſing is, that notwithſtanding this ſtructure is ſo broad at top, it is ſtill wider within, being built in ſuch a manner that the water runs under the walks, and it is not eaſy to find a pole long enough to reach the extremity of the cavity. The country people pretend that the bottom of the well could never yet be found by any length of line; but this is contrary to experience. It is certainly very deep, and contains a vaſt quantity of excellent water; and the ſpring is ſo plentiful that a ſtream iſſuing from it drives ſeveral mills at a little diſtance. This ſtream flows from an opening made by the

Turks,

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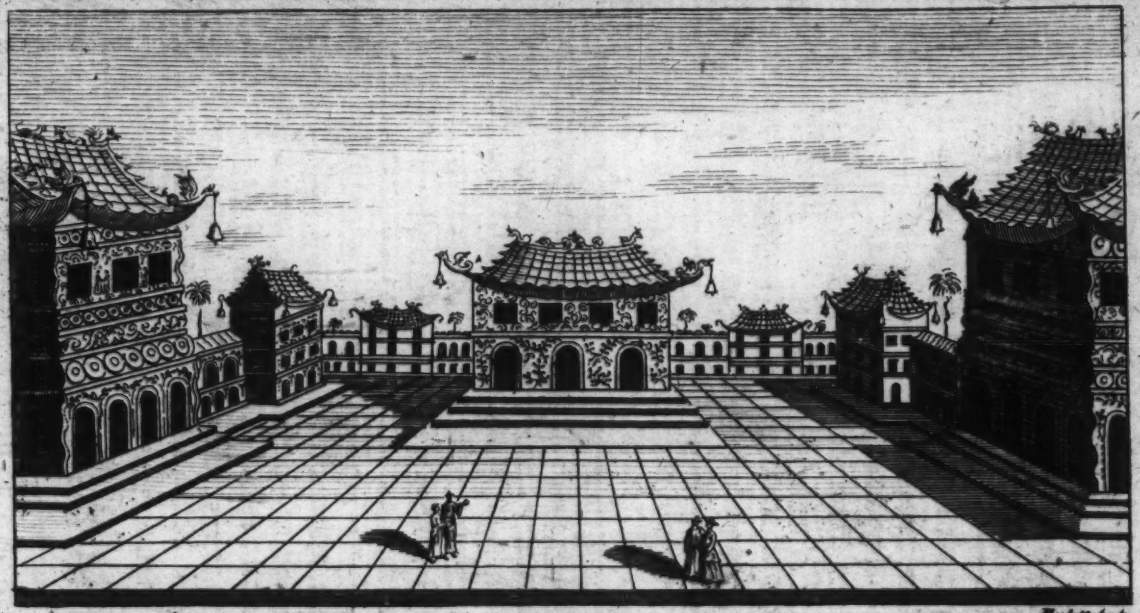


The inner Court of the Emperor of China's Palace

Turks, who have ſtopped up the old one on the oppoſite ſide of the ciſtern, from whence the water formerly iſſued into the aqueduct above mentioned, which has a channel three feet wide, and is raiſed about eighteen ſeet from the ground. The courſe of this aqueduct is eaſtward for about a hundred yards, and then it approaches the other two ciſterns, which are of a ſquare form, but not both of equal dimenſions. In each of theſe the e is a little channel, through which their waters formerly flowed into the aqueduct; and thus the united ſtreams of the three ciſterns were conveyed to Tyre, and diſperſed over that city.

We now come to take a view of Jeruſalem, that once famed metropolis of the Jewiſh monarchy and worſhip, whoſe origin, glory, and dreadful cataſtrophe, are too well known to be here related. It is ſituated on a rocky mountain, with ſteep aſcents on all ſides, except on the north, and ſurrounded with a deep valley, which is again encompaſſed with hills at a moderate diſtance. The private buildings are very mean, the ſtreets narrow, and ſeveral of them full of ruins; and, though its circumference is ſcarce three miles, it is but thinly inhabited. It is likewiſe to be obſerved, that the ſituation of the preſent Jeruſalem is different from that of the ancient city; for mount Calvary, which was formerly appropriated to the execution of malefactors, was ſhut out of the walls as a polluted place; whereas ſince our Saviour's ſuffering upon it, the reverence paid

to it by the Chriſtians on that account has occaſioned ſuch an alteration, that it now ſtands almoſt in the centre of the city; and, on the contrary, mount Sion, the moſt eminent part of the old Jeruſalem, is now left without the walls. In a word, the only thing that renders Jeruſalem conſiderable at preſent, is the great reſort of pilgrims thither; and the accommodating them with neceſſaries ſeems to be the principal buſineſs of the inhabitants.

It is againſt Eaſter that the Chriſtian pilgrims repair to Jeruſalem in the greateſt numbers, to attend the religious ſolemnity of that ſeaſon in the church of the Holy Sepulchre. This church, with many others throughout Paleſtine, was founded by the empreſs Helena, mother of Conſtantine the Great, whoſe piety led her to take a view of a country which had been the theatre of the redemption of mankind and particularly the city of Jeruſalem, which to the utmoſt of her power, ſhe enlarged and adorned with magnificent ſtructures. The length of this church, which is built upon mount Calvary, is about an hundred paces, and its width ſixty, having at the weſt end of it a ſquare tower or ſteeple, which appears ſomewhat ruinous, but the edifice in general is kept in good repair, and looks ſumptuous and majeſtic. The nave or body of the church is round, and has two circular galleries one above the other, ſupported by large ſquare pillars, formerly faced with white marble. Here we ſee ſeveral moſaic pictures in concave niches, repreſenting

repreſenting prophets, apoſtles, &c. and amongſt the reſt are the effigies of the emperor Conſtantine and his mother Helena, the foundreſs of the building. This part of the church is covered with a dome, ſuſtained by rafters of cedar, having an opening at top, through which it receives a ſufficient light. Exactly underneath this aperture is the Holy Sepulchre, which at firſt was a cave under-ground, but the rock about it having been cut away, it is now conſiderably above the pavement of the church, and is hewn into the form of a chapel. We are forced to creep into this chapel or grotto, if we may call it ſo, the entrance being not above a yard high; but within it is about eight feet ſquare, and as much in height, all cut out of the ſolid rock, and lined with white marble. The tomb wherein our Lord was laid is raiſed in form of an altar almoſt three feet from the floor, extending the whole length and half the breadth of this little chapel, ſo that there is not room for above three perſons to kneel without much inconvenience. A great number of lamps, which are here kept continually burning, make the place exceſſive hot, the ſmoke whereof paſſes off by vent-holes cut through the roof, over which there is a ſmall canopy covered with lead, ſupported by ſix double Corinthian columns. The outſide of the chapel is likewiſe adorned with ten beautiful pillars of white marble, adjoining to the wall, and ſuſtaining a corniche.

The

The choir of this church is not unlike that of our cathedrals. It is ſeparated from the nave by a wall, which has a door oppoſite to that of the Holy Sepulchre; and to the eaſt it terminates in a ſemicircle, where the high altar ſtands, which is richly gilt, and hung round with the pictures of ſeveral ſaints, painted full faced, after the manner of the Greeks, to whom the choir belongs; but the privilege of ſaying maſs in the chapel of the Holy Sepulchre is confined to the Latins. A dome of free-ſtone covers this choir, which is cloſe at top, rough caſt on the outſide, and ſupported by large pillars.

Several parts of this church are diſtinguiſhed by the name of Holy Places, and looked upon with more than ordinary veneration, as having ſome particular actions done in them relating to the ſufferings, death, burial and reſurrection of our bleſſed Saviour; and each of theſe ſacred places has its reſpective altar.

One of theſe is called the Chapel of Deriſion, wherein there is an altar ſuſtained by two pillars, and underneath it, a piece of greyiſh marble, on which they ſay the ſoldiers placed our Saviour, when they crowned him with thorns, and mocked him, ſaying, "Hail, King of the Jews." The chapel of the priſon is another, being a little dark place, wherein they ſay our Lord was confined whilſt things were preparing for his crucifixion, and where the Greeks keep a lamp continually burning. Another of the holy

holy places, is a particular part of Mount Calvary, about twelve yards ſquare, which is left much higher than the floor of the church, having ſteps to go up to it; and here they pretend to ſhew the very place where our Saviour was nailed to the croſe. This chapel is covered all over with moſaic work; and in the middle of the pavement there are ſome marble ſtones of ſeveral colours, deſigned to point out the ſpot where our Lord's blood fell when his hands and feet were pierced. Here are two altars, before which hang ſixteen lamps, and a candleſtick with twelve branches. In an adjoining chapel, the rock riſes above the floor in form of an altar, which is covered with white marble, and in the middle of it is a round hole, about ſeven inches in diameter, and two feet deep, which is affirmed to be the very ſame wherein the foot of the croſs was fixed, on which our Saviour ſuffered; and juſt by, we ſee a cleft in the rock, which is evidently genuine and natural, and ſaid to be made by the earthquake which happened at that time. This hole is now plated with ſilver, and on each ſide of it, the places where the two thieves were crucified, are repreſented by two croſſes fixed on little marble pedeſtals.

The ſtone of unction is about ſeven feet long, and two broad, adorned all round with a chequered border of white and red marble, and incloſed with iron rails to prevent its being trod upon. It is ſo called, as being ſuppoſed the very ſpot where our Lord's body was anointed,

anointed, and prepared with myrrh and aloes for the burial. To these might be added, several other holy places, as that where the soldiers divided our Saviour's garments; where the cross was found on which he suffered; where he appeared to Mary Magdalen after his resurrection, &c. all which things are supposed to have been transacted within the narrow limits of this sacred structure.

There are many more remarkable things in and about the city of Jerusalem, some of which, it seems proper to mention, as they are generally shewn to travellers. Upon Mount Moriah, the Turks have built a mosque, which is frequently called the Temple of Solomon, and is supposed to stand upon the same ground that was formerly taken up by the Holy of Holies. It is an octagonal building, covered with a copula, and though it is neither a large nor elegant structure, it makes a grand appearance, by the sole advantage of its situation. The Turks have inclosed the area where Solomon's temple formerly stood, and will not suffer a Christian, on pain of death, to go within its borders; but it may be distinctly viewed from the top of a house, called Pilate's Palace, and one may plainly see that it must have cost immense labour, to level such a spacious area, upon so strong and rocky a mountain.

From this pretended palace of Pilate, wherein the Turkish sangiac now resides, begins what the Christians call the Dolorous Way, that

is,

is, the way that our Lord was led to Calvary, the place of his crucifixion, which is about a mile diſtant. In this journey, we paſs under an old arch that croſſes the ſtreet, in the ſide of which there is a window, where Pilate is ſaid to have preſented Chriſt to the people, ſaying, "Behold the Man;" and a little farther we are ſhewn the ruins of a church, built on the place where the Bleſſed Virgin is reported to have fallen into a ſwoon, on ſeeing our Lord bearing his croſs, and uſed with indignity. We likewiſe paſs by the Gate of Judgment, through which malefactors were antiently led to the place of execution, and which ſtood in the weſtern wall of old Jeruſalem, but is now conſiderably within the city.

Among other antiquities, they ſhew us an antient building, which is made uſe of as a priſon, and is the very ſame, they ſay, from which St. Peter was delivered by an angel. About a furlong from thence, ſtands an old church, belonging to the Greeks, ſaid to have been erected by the pious Helena, upon the ground where the houſe of Zebedee formerly ſtood, who, they tell us, was a fiſherman, and uſed to bring fiſh from Joppa to Jeruſalem. Where the houſe of Mark ſtood, to which St. Peter retired, after his miraculous deliverance, the Syrians have a ſmall church, wherein they boaſt of having a Syriac manuſcript of the New Teſtament, about nine hundred years old, and a little ſtone font, made uſe of by the apoſtles themſelves. In the church of the Armenians,

which has a beautiful pulpit made of tortoiſe-ſhell and mother of pearl, they ſhew three great ſtones, which are eſteemed of extraordinary value; one of them being the ſtone on which Moſes broke the two tables, another being brought from the place of our Saviour's baptiſm, and the third from that of his transfiguration.

It would be endleſs, or at leaſt tedious, to enumerate the pretended curioſities of this kind, with which ſtrangers are amuſed; and therefore we ſhall take leave of Jeruſalem, after having mentioned a few particulars obſervable in its neighbourhood. Going out of the city, at the gate of Bethlehem, we ſee Bethſheba's Pool, as it is called, being ſuppoſed to be the ſame wherein ſhe was waſhing herſelf, when David eſpied her from the terrace of his palace. Paſſing by this pool, we enter the valley of Hinnom, on the weſt ſide whereof is the Potter's Field, or Aceldama, that is, the Field of Blood, being purchaſed by the thirty pieces of ſilver, the price of the innocent blood of our Saviour. At preſent, it is called the Holy Field, on account of the veneration it has among Chriſtians. The piece of ground is only about thirty yards long, and half as much in breadth, being now the burying place of the Armenians. One half of it is taken up by a ſquare fabric, near twelve yards high, over which are five openings, in the form of cupola's, large enough to let down a corpſe, the fleſh whereof, it is ſaid to conſume in the ſpace

of

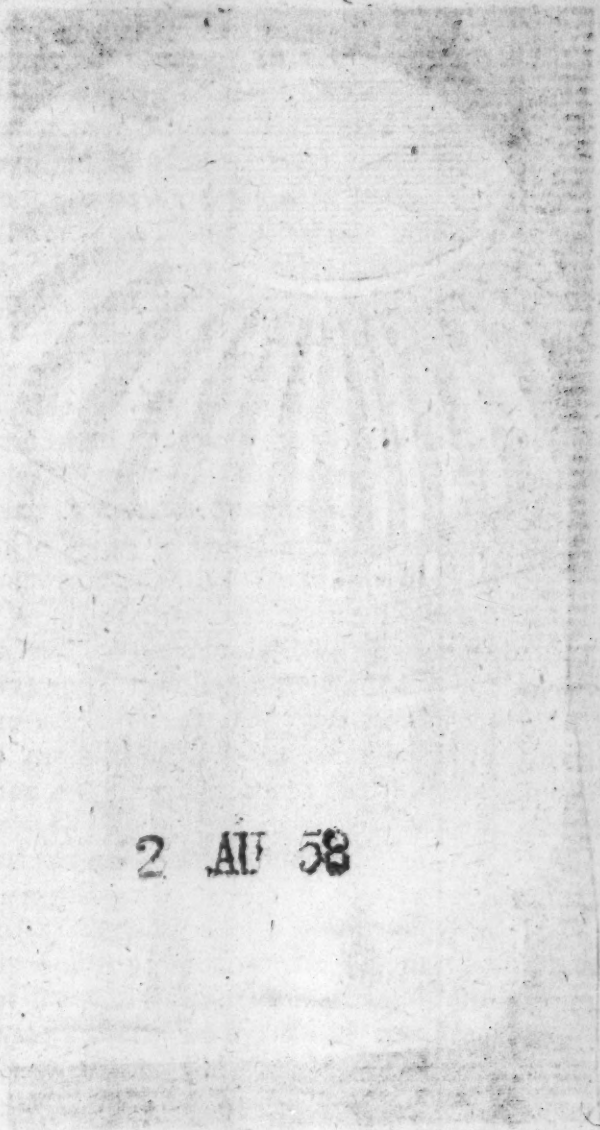
of eight and forty hours. The Chriſtians in Jeruſalem give credit to this account, and Mr. Sandys himſelf acknowledges his belief of it, induced thereto by the ſmall dimenſions of the place, the great number of burials there, and the multitude of bones that are piled about it; but Mr. Maundrell ſays, that looking thro' the holes at the top he could ſee many bodies, under ſeveral degrees of decay; from whence he conjectures, that this grave does not make ſuch quick diſpatch with the corpſes committed to it, as it is commonly reported.

Not far from this field, we ſee a cave hewn out of the rock, conſiſting of ſeveral rooms one within another, wherein the apoſtles are ſaid to have concealed themſelves, when they forſook their maſter, on his being apprehended in the garden. This cave was, perhaps, at firſt made for a ſepulchre, and might afterwards ſerve for a hermitage; but, be that as it will, it appears to have been formerly adorned with painting and gilding, and ſome pretend ſtill to diſcern the pictures of ſeveral of the apoſtles. From hence, we ſoon come to the valley of Jehoſhaphat, where we ſee the well of Nehemiah, or rather a dry pit, ſaid to be the place from whence he recovered the fire of the altar, which had lain hid there during the time of the Babyloniſh captivity. On the ſame ſide of the valley, is the Pool of Siloam, whither our Saviour ſent the blind man to waſh, after having anointed his eyes with earth and ſpittle. About a furlong from hence, is the foun-

tain of the Bleſſed Virgin, to which we deſcend by ſeveral ſteps, the ſpring lying deep in the cavity of a rock. At no great diſtance from this place, they ſhew us the ſpot where Judas hanged himſelf, after he had betrayed our Saviour; and a little farther, on the ſame ſide of the valley, we ſee ſeveral Jewiſh monuments, two whereof ſeem to be valuable antiquities, uſually called the Sepulchre of Zachary, and the Pillar of Abſalom.

The firſt of theſe, ſuppoſed to be that of Zachary, who was ſlain between the temple and the altar, is cut out of the natural rock, is of a quadrangular form, about ſix yards high, and beautified with Doric columns of the ſame entire ſtone, which ſupport the corniche; and above that, the roof riſes in the ſhape of a pointed diamond. Abſalom's pillar is ſometimes called his tomb or ſepulchre; however, he was not buried here, but perhaps the monument might be hewn out of the rock in his life-time, to preſerve the memory of his name after the death of his male iſſue. The work is lofty, and its ſides and corners are adorned with Doric pilaſters; but after it has run a little way in a ſquare form, it changes into a round, and terminates in a point, the top of it being almoſt ſhaped like a bell. A great many ſtones lie near this monument, which are thrown there by the Turks and Jews, as well as Chriſtians, in deteſtation of Abſalom's rebellion againſt his father.

Keeping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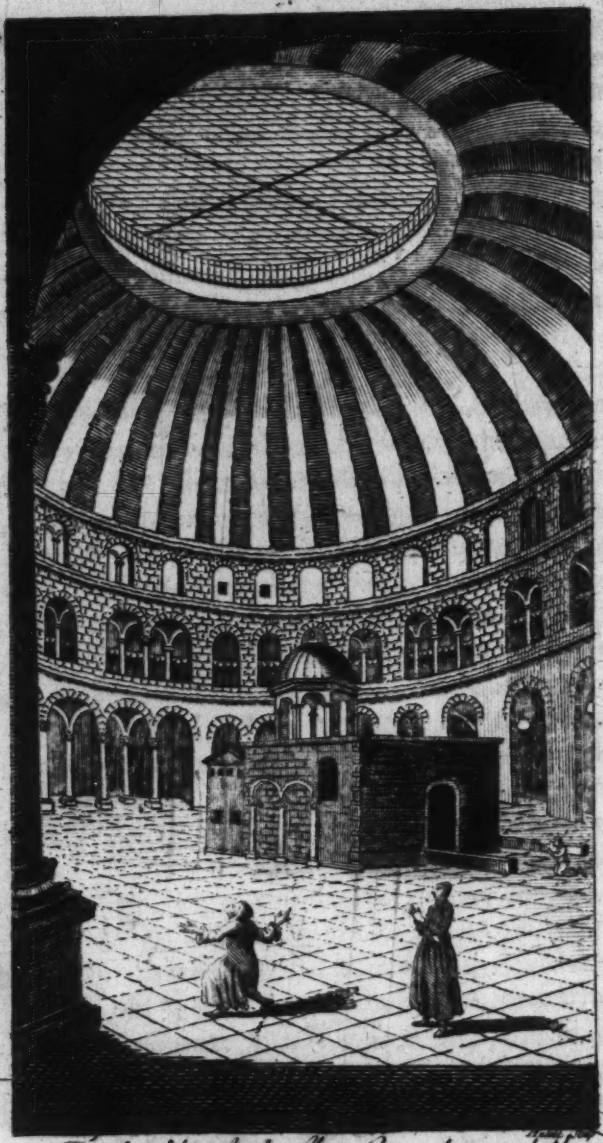

The inside of the flat Cupola, and the Holy Sepulchre under it.

Keeping along the bottom of the valley, we come to the Sepulchre of the Bleſſed Virgin, made at the expence of the pious empreſs already mentioned. That part of it above ground is a ſquare building, flat at the top, and on the ſouth ſide of it, there is a door, from whence there is a deſcent of about fifty ſteps. When we are half way down, they ſhew us on the right hand the ſepulchre of Anna, the mother of the Bleſſed Virgin, and on the left, that of Joſeph her huſband. At the bottom of the ſtairs we enter a ſpacious church, walled on each ſide, and arched above with the natural rock. In the middle of the church is a little ſquare chapel, faced with marble; and oppoſite to the door is the Virgin's tomb, in form of an altar, where they ſay ſhe was buried by the apoſtles. The Turks, as well as Chriſtians, have a great veneration for this place, and contribute to the charge of eighteen lamps, which are kept here continually burning. Each end of the church is ſemicircular, in one of which ſtands the great altar, upon which the light deſcends from a cupola above, and at the other end, there is a well of very good water.

Croſſing the valley of Jehoſhaphat, we come to Mount Olivet, or the Mount of Olives, the loftieſt eminence in the neighbourhood of Jeruſalem, which overlooks the higheſt part of the city, and is held in extraordinary veneration by the Chriſtians, and even by the Mahometans themſelves. Half way up the hill, we come to ſeveral grottos, which are called the

Sepulchres of the Prophets; and a little higher, there is a grotto, or ſubterraneous church, conſiſting of twelve arched vaults, wherein they ſay the apoſtles framed the creed, which bears their name. On the top of this hill, from whence the Saviour of the world aſcended into heaven, the empreſs Helena cauſed a magnificent church and monaſte y to be erected, the greateſt part whereof is now in ruins; but there is a little octagonal chapel ſtill remaining, with a dome over it, ſuſtained by eight pillars of white marble. This is called the chapel of the Aſcenſion, and is at preſent in the poſſeſſion of the Mahometans, who make the Chriſtians pay a ſmall matter for admiſſion to ſee a cavity in the rock, which they pretend is the print of one of our Saviour's feet.

Between the foot of Mount Olivet, and the brook Cedron, we are ſhewn the garden of Gethſemane, a piece of ground about ſixty yards ſquare, and planted with olive trees of an uncommon ſize, which are ſaid to be the ſame that grew there in the time of our Saviour. At the upper end of the ga den, there is a flat naked rock, where they ſay the apoſtles fell aſleep during our Lord's agony; and near this place is a grotto, wherein our Saviour is ſuppoſed to have undergone that bitter part of his paſſion, when "his ſweat was as "it were, great drops of blood falling to the "ground."

From

From Jeruſalem it is uſual to make an excurſion, and take a view of Bethlehem, which is now dwindled into a ſmall village, but will be ever memorable for being the birth-place of the Saviour of mankind, and on this account it is much reſorted to by pilgrims. Here we find a magnificent church, built by the empreſs ſo often mentioned, over the very ſpot where our Saviour is ſuppoſed to have been born. We enter this edifice through a portico ſupported by ſixteen pillars, and coming into the nave, or body of the church, we find its lofty roof, which is of cedar, ſupported by four rows of marble columns. The choir is large, and terminates in a ſemicircle, where ſtands the high altar; and on each hand are two other diviſions, with their reſpective altars. A noble cupola, leaded on the out ſide, and adorned within with moſaic figures, covers this part of the church; and near the great altar, are two little flights of marble ſteps, by which we deſcend into the chapel of the Nativity, where there is an altar, with ſeveral lamps continually burning before it. Deſcending a few ſteps lower, we are ſhewn the manger, wherein our Lord was laid, which is hewn out of the rock, about two feet high from the floor, and is lined with white marble.

At a little diſtance from the Latin Convent, is the Grotto of the Virgin, held in great veneration, on account of a tradition, that the Virgin Mary hid herſelf there, with her ſon Jeſus, to avoid the fury of Herod, whilſt Joſeph made

the neceſſary preparations for their departure into Egypt. It is of a circular form, cut out of a chalky rock, and has an altar in it, where maſs is ſometimes celebrated. Over this grotto ſtood a nunnery, built by St. Paula, a Roman lady, who there ended her days; but nothing of it now remains, except the foundation.

About four miles ſouth of Bethlehem, are thoſe famous fountains, or pools, ſaid to have been the contrivance and delight of Solomon. They are three in number, one above another, and ſo diſpoſed, that the waters of the uppermoſt, deſcend into the ſecond, and thoſe of the ſecond, into the third. Their form is quadrangular, and each of them about ninety paces broad, but as to their length, they are ſomewhat different. They are very deep, and lined all round with a wall, except where the natural rock makes it unneceſſary; and indeed it muſt be acknowledged, they are a work not unworthy of that wiſe Prince whoſe name they bear, and contain ſuch a ſtore of excellent ſpring-water, as perhaps cannot be found in any other part of Paleſtine.

The remains of an aqueduct, which conveyed water from hence to Jeruſalem, are ſtill to be ſeen, being a ſort of coarſe marble ſtones, perforated and let into one another, after the manner of pipes; and, for their better preſervation, covered over with a caſe, or arch, of ſmaller ſtones, cemented together with a very durable

durable mortar; and yet, as ſtrong as this work has been, the Turks and Arabs have ſo deſtroyed it, that though it formerly extended five or ſix leagues, there are only ſome fragments of it here and there remaining.

There is an extraordinary piece of antiquity, which travellers of undoubted veracity and judgment inform us, is ſtill exiſting in the plain of Rhephidim, to the weſtward of Mount Sinai. Here the Iſralites encamped, when they came out of the wilderneſs of Sin, and murmured for want of water; on which occaſion God was pleaſed to ſupply their wants in a miraculous manner, by cauſing Moſes to ſmite the rock with his rod, who from thence called the place Maſſah and Meribah. This rock of Meribah, or of Rephidim, is ſtill to be ſeen lying looſe by itſelf, though it ſeems to have belonged to Mount Sinai, being a large block of red granite, whereof the greateſt part of that hill conſiſts. Its height is about twelve feet, and on the top of it, as well as down each ſide, there is a ſort of channel formed, as is ſuppoſed, by the water, it appearing to be incruſted, and of a different colour from the reſt of the rock. There are likewiſe ſeveral apertures along this channel, of various dimenſions, from whence the water is imagined to have iſſued, and which indeed ſeem to be evident tokens of the truth of the miracle; to ſay nothing of certain fiſſures within the openings, which cannot poſſibly have been the work of art, nor does chance appear to have had any hand in their formation.

tion. This rock is called the Stone of Moſes by the Arabs, who believe it endued with extraordinary virtues, and accordingly put herbs into the holes above-mentioned, and then give them to their camels, as a remedy for all their diſorders.

LAWS, CUSTOMS, AND TRADITIONS.

THE puniſhment of impaling, which is generally inflicted by the Turks, for the higheſt crimes, is certainly one of the greateſt indignities that can be offered to human nature. The execution is performed in the following manner: they take a poſt eight or nine feet long, and about the thickneſs of a man's leg, which they ſharpen at one end, and oblige the criminal to carry it to the place of execution, where they thruſt it into his fundament; and, taking him by the legs, draw on his body upon it, till the point of the ſtake appears at his ſhoulders; they then erect the ſtake in a hole dug in the ground, when the criminal ſitting in this poſture, not only continues alive, but even perfectly ſenſible; and ſometimes drinks, ſmokes, and talks for twenty-four hours; but generally, after the tortured wretch has remained in this deplorable ſituation for an hour or two, one of the by-ſtanders is permitted

mitted to give him a gracious ſtab to the heart, in order to put an end to his inexpreſſible miſery.

The way of life, and cuſtoms of the Arabs, are, in many reſpects, very ſingular. They are deſcended from Iſhmael, of whom the angel foretold, that he would be "a wild "man," and that "his hand would be againſt "every man, and every man's hand againſt "him;" and this is almoſt literally true of his poſterity to this day, many of whom make it their buſineſs to attack, and plunder travellers, and are alſo frequently at variance with one another, keeping up implacable and hereditary animoſities among themſelves. This indeed is not the character of the whole people, for ſome of them are remarkable for their civil behaviour. They uſually live in tents, continuing in one place as long as they have water, and ſhrubs for their camels to feed upon, and when they are ſpent removing to another. It is in camels, and perhaps a few goats and ſheep, that their riches conſiſt; but their common food is dates and goat's-milk. If they kill a ſheep, they eat it all at once, though they have nothing but bread to live upon the day after. They are very fond of veniſon, but camel's fleſh is reckoned one of their greateſt dainties. If a traveller is liberal to them, and gives them ſomething to eat, they ſeldom do him any injury; nor are they churliſh themſelves in this reſpect, but will invite ſtrangers to eat with them as they paſs by their encampments, and are

pleaſed

pleaſed to ſee them conform readily to their cuſtoms.

The Arabs in general uſe no other weapons than the ſpear, ſword, and iron club, and ſometimes a hatchet; but thoſe on the confines of Perſia are ſupplied with fire-arms to annoy the Turks. The inhabitants of Arabia Petræa live much after the manner of the Gypſies in Europe, and rove, with their wives, children and cattle, from one place to another; the children go quite naked; the women wear only a kind of long blue ſhift, and the men a coarſe linen jacket that comes down to their knees. They all profeſs the Mahometan religion, and circumciſe their children, on which occaſion they make great rejoicings, and commonly ſacrifice an ox or a few ſheep. They have no laws or judges among them, the chieks or governors under the Emir reconcile all their differences; and the emir is the only perſon to whom they appeal from their ſentence. They affect an extraordinary gravity in their diſcourſe and behaviour, and look upon the beard to be ſuch a diſtinguiſhing gift of Providence, that no greater puniſhment can be inflicted upon them, than cutting it off. The wives ſhew their reſpect to their huſbands, children to their parents, and friends to each other by kiſſing their beards. They preſerve the genealogies of their horſes with great exactneſs; eſpecially thoſe of an extraordinary breed; they call witneſſes to every colt of that breed which is foaled; and their extraction, colour, and

and marks are regiſtered by a chiek, or other man of letters; and all this is faithfully produced and atteſted when the creatures come to be ſold.

The inhabitants of Mingrelia, in Georgia, are remarkably handſome; the men ſtrong and well made, and the women very beautiful; but they are perhaps the moſt vicious people upon earth, inſomuch that whoredom, adultery, inceſt, lying, theft, and even murder, are not regarded as crimes amongſt them. The huſband, upon any apparent inſtance of the wife's incontinency, contents himſelf with levying a ſmall fine upon her paramour, ſuch as a hog or ſtag, upon which they feaſt all together. Their reaſon for this promiſcuous liberty is, that it promotes the procreation of a greater number of children, which they can either ſell or exchange for ſome neceſſaries; and they ſell ſuch a number of their children, and ſuch others as they can kidnap, to the Turks and Perſians for ſlaves, that it is ſuppoſed no leſs than 12000 are ſold annually out of this country: but what is ſtill more unnatural, it is ſaid, they have a horrid cuſtom of murdering their young ones, or even of burying them alive, when they find it a matter of difficulty to breed them up.

The inhabitants of Circaſſia, another province of Georgia, are ſtill worſe than thoſe of Mingrelia; and here they barter perſons of every age and ſex. Their dreſs is much after that of the Tartars, except that they wear larger

fur

fur caps; they throw a ſhort fur cloak over their ſhoulders, tied before with a ſtring; they ſhave their hair from the forehead to the back of the head about the breadth of an inch, leaving only a tuft on the top. The women in ſummer wear nothing but a long looſe garment of linen, like the European women's ſhifts, but of red, green, blue, or other colours, they fancy beſt. They plait their hair in a ſtrange manner, ſo that they have generally no leſs than twenty treſſes hanging down each ſide of their head, tied at the end with a knot of ribbon or tape. When a man dies childleſs, his brother is obliged to marry the widow; this law, and circumciſion, they have in common with the Jews; they have neither prieſts, nor place of worſhip; every man offering up his own ſacrifices. At the death of any great man among them, all his friends and relations of both ſexes aſſemble together in a field, where they ſacrifice a he-goat; the ſkin, being ſtripped off, is hung on a pole, and the fleſh dreſſed and eaten by the company; after which the women withdraw, and the men drink to the greateſt exceſs. The goat-ſkin remains ſuſpended till the next perſon of eminence among them dies, when a new one is ſet up in place of it. As a mark of their grief for the deceaſed, they cut themſelves in ſeveral parts of their body, till the blood guſhes out in large ſtreams; and their mourning is ſuppoſed to laſt till theſe wounds are healed; or if they want to have it laſt longer they open them afreſh.

The women of Yerack, or the antient Chaldea, upon the death of their huſbands, put off their head-dreſs, tear their hair, and black their faces all over with ſoot; leaping and howling in a moſt hideous manner; thoſe that accompany the funeral, keep beating their heads and breaſts, and ſend up the moſt diſmal cries. A couple of tabours then ſets them a dancing, for about the ſpace of a quarter of an hour; after which one of them begins a lamentable dirge, in which all the reſt immediately join; and during this dirge, the children and relations of the deceaſed throw themſelves into a variety of antick poſtures; when the corpſe is brought out, a great number of poor people join the proceſſion, carrying things like banners and creſcents or half moons, at the top of long ſtaves, and dancing before the bier, to ſome diſmal tune. The women of this country are not ſuffered to go abroad, except to ſepulchres on Thurſdays, when they pray for the dead: however the married women are permitted to go to the public baths, to waſh and perfume themſelves on Wedneſday morning, becauſe their huſbands are, by the laws of the country, obliged to lie with them on Thurſday and Friday nigh s.

REVOLUTIONS, *and other* MEMORABLE EVENTS *of the* Turkiſh *Empire.*

IT is generally agreed, that the Turks are of Scythian or Tartarian extraction. Pliny and Pomponius Mela mention the Turcæ as a nation of Scythia, but what part of that country they poſſeſſed is uncertain. The Turks were very little known till the eighth century, when they came down upon Georgia, and plundered that country. In the year 844, they penetrated as far as Armenia Major, where they fixed themſelves; and from them that country obtained the name of Turcomania. About the year 1000 the ſultan of Perſia, being reduced to great difficulties by the Saracen caliph of Babylon, concluded an alliance with the Turks, who ſent three thouſand men to his aſſiſtance, under the command of Tangrolipix, by which reinforcement the ſultan obtained a ſignal victory: but Tangrolipix not being rewarded as he expected, there aroſe ſuch a miſunderſtanding between theſe new allies, that it occaſioned a war, in which Tangrolipix defeated Mahomet the Perſian ſultan, and killed him in the field of battle; upon which he became ſultan of Perſia.

The Turks made themſelves maſters not only of Perſia, but of the northern provinces of Arabia; and being pagans, Tangrolipix, their leader, thought fit to profeſs himſelf a Maho-

metan, to ingratiate himſelf with his new ſubjects. He afterwards marched againſt the caliph of Babylon, whom he defeated and killed; but attempting the conqueſt of Arabia, he did not meet with the like ſucceſs, upon which he turned his arms againſt Natolia, or the Leſſer Aſia, and made a conſiderable progreſs in the conqueſt of it. The Turks remained ſovereigns of Perſia till the year 1260, when another ſwarm of Tartars, or Scythians, broke into Perſia, and reduced the Turks to a very low ebb; poſſeſſing themſelves of Perſia, Aſſyria, and the Leſſer Aſia. There were, it ſeems, at this time, two great Turkiſh families in Perſia, viz. the Selzuccian, of which Tangrolipix was deſcended, and the Ogyzian family. The Selzuccian family was entirely ſuppreſſed by the Tartars; but Ottoman, who deſcended from the Ogyzian family, proving an enterpriſing prince from very ſmall beginnings, reſtored his family and the Turkiſh nation to their former grandeur, making himſelf maſter of Niece and Pruſa, and the beſt part of Aſia Minor: from him therefore it is, that the empire obtained the name of the Ottoman; and the preſent grand ſignior derives his pedigree from this prince.

Ottoman was the firſt prince who ſtiled himſelf ſultan, in the year 1300; and dying in 1328, was ſucceeded by his ſon Orchanes, who having taken the fortreſs of Abydos, at the entrance of the Helleſpont, on the Aſiatic ſhore,

from thence tranſported his army into Europe, and took Gallipoli in 1358, being the firſt town the Turks poſſeſſed in Europe.

Orchanes dying in the year 1359, was ſucceeded by his ſon Amurath, who reduced Adrianople, Servia, and Bulgaria; but being aſſaſſinated in 1373, was ſucceeded by his ſon Bajazet, who began his reign with the murder of his only brother Jacup, that he might have no rival in the empire; and in this horrid piece of policy, he has been imitated by many mahometan ſultans, who never thought themſelves ſecure, ſo long as they had a brother left alive. Bajazet conquered Thrace, Macedon, and Achaia: but was defeated and taken priſoner at Stella, by Tamerlane, the cham of the Mogul Tartars, who firſt uſed the ſultan with great humanity; but being provoked by his inſolent language, put him in an iron cage, and abuſed his wives before his face, for which reaſon the ſucceeding ſovereigns of Turky never marry: the firſt woman the grand ſignior has a child by, has the title of ſultaneſs, or queen; but whatever was the provocation given to Bajazet, he beat out his brains againſt the iron bars of his cage, about two years after he was made priſoner.

After the victory of Stella, moſt of the towns of the Leſſer Aſia ſubmitted to Tamerlane; and the next year he ſubdued Syria, Paleſtine, and Egypt, whither great numbers of African princes came, and acknowledged him for their ſovereign:

ſovereign: but returning to Samercand, his capital city in Uſbeck Tartary, he died there in 1404, upon which Bajazet's ſons, who were five in number, contended for their father's territories; and after a civil war of ten years continuance, Mahomet the youngeſt, who ſurvived the reſt, was acknowledged ſole ſovereign of the Turkiſh dominions: this prince was no ſooner ſettled on his throne, than he paſſed the Danube, invaded Walachia and Tranſilvania, and compelled them to become tributaries to him; and dying in 1422, was ſucceeded by his ſon, Amurath the eldeſt, who ſubdued great part of Greece, invaded Hungary, and died before the city of Croia, in Epirus, which was defended againſt him by Scanderbeg, prince of that country, in the year 1450.

Amurath was ſucceeded by his eldeſt ſon, Mahomet, who began his reign with the murder of his brothers; and after ſubduing ſome little mahometan princes in Aſia, made preparations for the ſiege of Conſtantinople; upon which the Greek emperor, Conſtantine, ſolicited the aid of all Chriſtian princes, to defend his capital againſt the Turks, which was however taken by ſtorm the 20th of May, 1453; Conſtantine Paleologus, the emperor, being killed in the laſt aſſault; all his relations, with the principal citizens alſo, were put to the ſword by Mahomet in cold blood afterwards: the plunder of this wealthy city was given to the ſoldiers, and the ſeat of the government removed from Adrianople to Conſtantinople; and

the ſultan, upon this deſtruction of the Grecian empire, aſſumed the title of emperor, which ſucceeding ſovereigns of the Turks have retained.

Soon after the deſtruction of the Grecian empire, Mahomet engaged in an enterprize againſt ſome of the princes in the Morea, whom he deprived of their territories. He reduced Servia alſo, and laid ſiege to Belgrade, but was defeated by the celebrated Hunniades, and compelled to raiſe the ſiege in the year 1456; but that ſucceſsful general, who had for many years defended the frontiers of Chriſtendom againſt the power of the Turks, died the ſame year. Mahomet next attacked the mahometan princes who lay upon the ſouth coaſt of the Euxine ſea; and having opened a way to Trapeſond, he beſieged that city, the capital of the emperor David Comnenus's dominions, whoſe anceſtors had formerly reigned in Conſtantinople; but upon the taking of that city by the Latins, who poſſeſſed themſelves only of the European territories of the Grecian emperor, leaving their Aſiatic territories to the family of the late Greek emperors; one branch thereof poſſeſſed Nice, and the weſtern provinces of Aſia, and the other branch ſeized the eaſtern provinces, making Trapeſond, which lies on the coaſt of the Euxine ſea, their capital, and the Comneni had enjoyed that city, with the ſmall territories about it, till this time.

Trapeſond having been beſieged about a month, the emperor David Comnenus offered to ſurrender upon terms, upon which Mahomet deſired to treat with him perſonally without the walls; which David conſenting to, Mahomet made him and all his attendants priſoners; ſoon after which the place ſurrendered, as did all the reſt of the cities of the empire of Trapeſond. David himſelf, and the Grecian nobility, were ſent priſoners to Conſtantinople; ſome of the ladies Mahomet divided among his favourites, and made choice of 800 of the moſt perſonable lads to be educated in the ſeraglio; and the refuſe of the people were left behind, to be ſlaves and drudges to their new maſters. Thus was the little empire of Trapeſond ſubverted in the year 1461; and David, the laſt emperor of the Comneni, with all his ſons and relations, were put to death ſoon after their arrival in Conſtantinople, except his ſon George, who turned Mahometan, and one of his daughters, who was Mahomet's concubine.

Mahomet ſtill continued victorious, taking the great iſland of Negropont from the Venetians; and having reduced Epirus and Albania, he invaded the kingdom of Naples, and took the city of Otranto, which ſo terrified the pope, that he was upon the point of leaving Rome; and had not Mahomet died at this critical juncture, and his two ſons Bajazet and Zemes contended for the throne, and withdrawn the troops from Italy, Naples would have been in danger of falling into the hands of the Turks.

Mahomet

Mahomet, ſurnamed the Great, dying in 1481, was ſucceeded by his eldeſt ſon Bajazet, who procured his brother Zemes to be aſſaſſinated, and took ſeveral towns from the Venetians; he was however, in 1512, depoſed by the janiſſaries, who ſet his ſon Selim on the throne. This prince ordered his father to be murdered, and afterwards murdered all his brothers and their children. In the mean time, Samſon Gaurus, the mamaluke ſultan of Egypt, invaded the Turkiſh territories; and being killed in a general battle by Selim, Tomombeus, his ſucceſſor, retreated to Cairo, where he defended himſelf ſome time; but the town being taken, he was made priſoner, and put to death; and thus ended the ſovereignty of the Mamalukes; and Egypt, from that time, became a province of the Turkiſh empire, as it continues to this day. The conqueſt of Egypt was the laſt expedition of Selim; he was preparing to invade the Chriſtian princes in Europe, but died in the year 1520.

Selim was ſucceeded by his ſon Solyman the Magnificent, who began his reign with the ſiege of Belgrade in Hungary, which he ſoon reduced. The following year he ſubdued Rhodes, then in poſſeſſion of the Knights of St. John of Jeruſalem; and in the year 1525, he invaded Hungary with an army of 200,000 men; and the young king of Hungary, venturing to engage him with an army much inferior in number, was defeated, and killed in the battle. Solyman reduced the cities of Buda, Peſt, and Segedin

Segedin. In 1529 he advanced into Auſtria, and laid ſiege to Vienna, but was compelled to raiſe the ſiege, and retreat: however, he ſoon returned with an army of half a million of men, and plundered the country in a terrible manner, as far as Lintz: but the emperor Charles V. with the aſſiſtance of ſeveral Chriſtian powers, having raiſed a conſiderable army, Solyman found himſelf under a neceſſity of returning to Conſtantinople.

Andrew Doria, the Genoeſe admiral, joining the Spaniards and ſome other Chriſtian powers, invaded the Morea, then under the dominion of the Turks, and took and plundered ſome of their towns; upon which Solyman ſent his admiral, Barbaroſſa, to plunder the coaſts of Italy and Sicily; and having obeyed thoſe orders, he ſtood over to the coaſt of Africa, where he depoſed the Deys of Algiers and Tunis, and had thoſe kingdoms confirmed to him by Solyman.

In the mean time Solyman invaded Perſia, and took the important city of Tauris; and having alſo made himſelf maſter of Bagdad, returned to Conſtantinople, after having loſt two thirds of his army. He afterwards equipped a fleet in the Red ſea, which he ſent to demoliſh the Portugueſe ſettlements on the coaſt of India: but their forts proved ſo ſtrong, and the ſhipping of the Portugueſe was ſo much ſuperior to that of the Turks, that they returned without effecting any thing; only the Turkiſh admiral,

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on his return to the Red Sea, hanged up the princes of Aden and Sibit, becauſe they refuſed to acknowledge the grand ſignior for their ſovereign. About the ſame time, Solyman reduced great part of Hungary, and had conſiderable ſucceſs on the ſide of Italy, where, with his ally the king of France, he made himſelf maſter of ſeveral towns, plundered the country, and took many thouſand captives. In the year 1548 he invaded Perſia a ſecond time; but the Perſians, having deſtroyed their country before him, reduced him to that diſtreſs, that he loſt great part of his army; he had however better ſucceſs on the ſide of Hungary, where he ſubdued the city and Bannat of Temeſwaer in 1551.

Solyman being now grown old, Roxalana, a concubine of whom he was fond, perſuaded him to marry her, though no ſultan had ever been married ſince the time of Bajazet; after which ſhe induced him to put his eldeſt ſon Muſtapha to death, under pretence that the prince conſpired againſt his father's life. Soon after this, his third ſon, Bajazet, breaking out into open rebellion, was defeated, made priſoner, and ſtrangled; and, in 1566, Solyman died at the ſiege of Sigeth in Hungary.

Selimus, the only ſurviving ſon of Solyman, ſucceeded him, and ſoon after his acceſſion, invaded and reduced Cyprus. The Turkiſh admiral made a deſcent on ſeveral more of the Venetian iſlands; he alſo invaded their territories in Epirus and Dalmatia, and carried many thouſands

thouſands of the inhabitants into ſlavery. In the year 1571, the Turkiſh fleet inſulted the Venetian coaſt and iſlands; but meeting with the Chriſtian fleet in the gulph of Lepanto, an engagement enſued, in which 160 Turkiſh gallies were taken or ſunk, and the Turkiſh admiral killed. Selimus dying in 1574, was ſucceeded by his eldeſt ſon Amurath, who began his reign with the murder of his five brothers. This prince invaded Perſia three ſeveral years by his generals, but did not take the field in perſon. The Perſians fled before the Turkiſh troops, but cut off their proviſions, and ſo harraſſed them in their retreat, that Amurath loſt three fine armies in theſe expeditions.

Notwithſtanding theſe loſſes, Amurath, in the year 1589, aſſembled an army of 180,000 men, at the head of which the grand vizir marched into Perſia, and took the city of Tauris by ſtorm; after which the ſultan turned his arms againſt the Chriſtians in Hungary, and, in 1592, there were ſeveral ſmart engagements on both ſides. The next year Sinan Baſſa, the Turkiſh general, paſſed the Danube, and plundered the country as far as the walls of Vienna, but was obliged to return to Conſtantinople, to quell a mutiny of the janiſſaries, which gave the countries of Tranſilvania, Walachia, and Moldavia, an opportunity of revolting, and joining their forces with the Germans. This revolt, with the tumults of the janiſſaries, are ſuppoſed to have added to the ill ſtate of the ſultan's health, who died in the year 1595.

Mahomet,

Mahomet, the eldeſt ſon, ſucceeded him, and began his reign with the murder of all his brothers, who were twenty in number; and ten of his father's concubines, who were ſuſpected to be with child, he ordered to be thrown into the ſea. The war being continued in Hungary, Mahomet's general, Ferrat Baſſa, was defeated in two battles; and being ſent for to court, was ſtrangled; after which Sinan Baſſa was appointed general; but he alſo was defeated by the Walachians and Moldavians; and the Chriſtians ſtill continuing victorious in Hungary, Mahomet aſſembled an army of 200,000 men, and marched at the head of them croſs the Danube, and recovered Walachia and Moldavia. In the mean time, being exerciſed with perpetual inſurrections and tumults at home, he was obliged to withdraw part of his troops from Hungary; and the Chriſtians recovered many places they had loſt. The Perſians alſo recovered Tauris; and Mahomet's cruelties had ſo alienated his ſubjects from him, that they were going to depoſe him, and advance his eldeſt ſon to the throne: but the conſpirators being diſcovered, he cauſed ſome of them to be executed, and ſtrangled his ſon; and dying in 1604, was ſucceeded by Achmet, his eldeſt ſurviving ſon.

The war ſtill continuing in Hungary, the Turks had evidently the advantage, being joined by the Proteſtants of Hungary, Tranſilvania and Auſtria, who were at this time perſecuted by the court of Vienna: but Achmet being diſturbed by a rebellion at home, and the incurſions

incurſions of the Perſians on the eaſtern frontiers, concluded a truce with the emperor, by which each party were to retain the places they were in poſſeſſion of. The Spaniards and the knights of Malta, however, were ſtill at war with the Turks in the Mediterranean. Achmet dying in 1617, was ſucceeded by his brother Muſtapha, who reigned only five months, being perfectly unqualified for the dignity of emperor, upon which he was confined to the ſeraglio, and Oſman, the late emperor's eldeſt ſon, advanced to the throne.

Oſman, after a reign of four years, being murdered by the janiſſaries, his uncle Muſtapha was reſtored to the throne; but appearing totally unqualified for government, they depoſed him a ſecond time, and advanced Amurath, the younger brother of Oſman, to the imperial dignity. The Turkiſh empire, being much diſtreſſed by inſurrections and rebellions at home, loſt the city of Bagdad to the Perſians; however Amurath, having aſſembled an army of 300,000 men, marched at the head of them to the frontiers of Perſia, and recovered Tauris. Being returned to Conſtantinople, he murdered three of his brothers, and ordered ſo many executions, that many dead bodies lay expoſed in the ſtreet. In 1637, Amurath aſſembled a numerous army, at the head of which he invaded Perſia, and took the city of Bagdad, which conqueſt coſt him 100,000 men, and for which he ordered a thankſgiving of twenty days continuance, during which time he drank ſo hard,

that it threw him into a fever, of which he died in 1640.

Amurath was ſucceeded by his only ſurviving brother Ibrahim, who, in 1645, took the city of Canea, in the iſland Candia, from the Venetians; but being depoſed and murdered in 1648, his ſon, Mahomet, then but ſeven years of age, was advanced to the throne, and, being by the conſtitution of Turky to remain a minor ten years, the regency was veſted in the Sultana his mother, the Grand Vizier, and the Aga of the Janiſſaries. In the mean time, Hungary continued the ſcene of war, and at length an obſtinate battle was fought on the banks of the river Raab, in which the Chriſtians were victorious, and which induced the Porte to make a peace with the Emperor.

The war with the Venetians, in the iſland of Candia, was ſtill carried on; and in 1669, the city of that name and the whole iſland were yielded up to the Turks, who, in 1672, invaded Poland, and ſubdued the ſouthern provinces; upon which the Poles ſubmitted to pay the Sultan a tribute of 70,000 dollars annually, which tribute being denied the year following, the war was renewed, and the Crown General, the famous John Sobieſki, had the good fortune to obtain a complete victory over the Turks, and took the frontier town of Chotzin. The Baſſa of Tripoli in Barbary, oppreſſing the people under his government about this time, it occaſioned an inſurrection, in which the Baſſa was killed,

killed, and the people choſe them a Dey or Sovereign after the model of Algiers: however they ſuffered a Baſſa to be ſent thither by the Porte, on condition he ſhould tranſact nothing without the advice of the Dey and his council, and he has no other power, at this day, than to collect a ſmall tribute which they are pleaſed to pay the Grand Signior.

The French attacking Germany on the ſide of the Rhine, in the year 1682, and Count Teckly, who had married the widow of prince Ragotſki, offering to join the Turks, it was thought proper to revive the war in Hungary. The Grand Signior, having therefore aſſembled an army of 200,000 men, marched with them as far as Belgrade, ordering Muſtapha the Prime Vizier to advance through Hungary into Auſtria, and beſiege Vienna, before which capital the trenches were opened in July 1683. The Turks battered the town for near a month; but John Sobieſbi, King of Poland, having joined the Germans, under the command of the Duke of Lorrain, attacked the Turks in their trenches, and obtained a complete victory; taking the enemies cannon, tents and baggage, together with the Grand Vizier's pavilion, in which was found an immenſe treaſure: the loſs of this battle coſt the Grand Vizier his head. The Germans, purſuing their victory, took ſeveral towns, and, in 1686, reduced the city of Buda. The Venetians the ſame campaign recovered great part of the Morea from the Turks. Prince Lewis of Baden alſo obtained

another victory over them the ſame year. In 1687, the Duke of Lorrain attacked the Turkiſh army at Mohats, and obtained a complete victory, which train of bad ſucceſs ſo exaſperated the ſoldiery, that not contented with the heads of the Grand Vizier, together with thoſe of ſeveral great officers, they depoſed the Grand Signior Mahomet, and advanced his brother Solyman to the throne in November, 1687; he was, however, ſuffered to live five years in the Seraglio, and then died a natural death.

The beginning of Solyman's reign was attended with many domeſtic tumults, during which the Imperialiſts made great conqueſts in Hungary: the Duke of Bavaria took Belgrade, Prince Lewis of Baden obtained a victory over the Turks in Boſnia, and the Venetians extended their frontiers in Dalmatia and Greece. In the year 1689, the French entered Germany and deſtroyed the Palatinate, but ſtill the arms of the Germans were ſucceſsful, taking ſeveral cities, and ſubduing the whole province of Servia: the French however having obliged the Germans to withdraw theirtroops out of Hungary, the Turks recovered the city of Belgrade, and ſeveral others, together with the reſt of Servia, and defeated the Germans in Tranſilvania: but, during the rejoicings for theſe ſucceſſes, the Grand Signior died in 1691.

Achmet

Achmet the Second, brother of Solyman, ſucceeded to the throne, and marched a numerous army, under the Prime Vizier, croſs the Danube: but being encountered by Prince Lewis of Baden, and the Prime Vizier being killed at the beginning of the engagement, the Turks were obliged to retreat, with the loſs of all their cannon, tents and baggage. The Venetians being now entire maſters of the Morea, invaded the iſle of Candia, though without any ſucceſs; and afterwards ſubdued the iſland of Chios, during which tranſaction, Sultan Achmet died in 1695, and was ſucceeded by his nephew Muſtapha, the only ſurviving ſon of Mahomet IV.

In 1697, Sultan Muſtapha raiſed an army of 120,000 men, with which he paſſed the Danube, and defeating the Germans returned to Conſtantinople. He alſo recovered Chios from the Venetians, but the French having made peace with the Germans this year, the Turks were left to oppoſe the Germans and the Ruſſians; the latter having taken the town of Aſoph, by which they opened a communication with the Black Sea. The year following, the Germans, under the command of Prince Eugene of Savoy, attacked the Turkiſh army at Olach, killed the Prime Vizier, and 30,000 Turks, and took all their cannon, camp, baggage, and proviſions. Upon this defeat, the Turks made ſome overtures of peace, and a treaty was entered into by the mediation of Great-Britain and Holland, which was con-

cluded in 1699, and in which the differences between the Turks and Venetians, Poles and Ruſſians, were alſo adjuſted.

This peace was ſo ignominious to the Turks, that an inſurrection was begun by the janiſſaries, with whom the whole body of the people joined, and could not be ſuppreſſed, till the Grand Signior was depoſed, and his brother Achmet advanced to the throne in 1703; after which, the Mufti to whom Sultan Muſtapha had committed the whole adminiſtration, was diſgraced and murdered. The king of Sweden, after his defeat at Pultowa, in 1709, retiring to Bender in the Turkiſh dominions, prevailed on the Grand Signior to declare war againſt Muſcovy the year following, which ended in the ſurrender of Aſoph to the Turks, and the demolition of the forts, which the Czar had built on the Don, and towards the Black Sea.

In 1715, the Grand Signior invaded the Morea, and intirely ſubdued that province in one campaign, which induced the Emperor of Germany to declare war againſt him in 1716, which year the Imperial General Prince Eugene gained a ſignal victory over the Turks at Carlowitz, killing the Grand Vizier, the Aga of the janiſſaries, a great number of Baſſa's, and 100,000 men: he took all their cannon, tents, and baggage, and reduced the city of Temeſwear the ſame campaign. In 1717, Prince Eugene took the city of Belgrade, and defeated a

Turkiſh army conſiſting of 200,000 men that was marching to its relief, but Great-Britain and Holland again offering their mediation, a treaty was entered upon, in 1718, by which it was agreed, that each party ſhould retain what they poſſeſſed themſelves of during the war.

On this peace with the Chriſtians, the Turks turned their arms againſt Perſia, then engaged in a civil war; and, in the year 1722, made themſelves maſters of Tauris, and ſeveral other frontier towns, which Kouli Kan, who uſurped the Perſian throne ſoon afterwards, recovered from the Turks. This bad ſucceſs of Sultan Achmet proved fatal to him; for, in 1730, he was depoſed, and his nephew Mahomet, advanced to the throne. Mahomet, on his acceſſion, made peace with Perſia, and entered into a war with Ruſſia, but was not ſucceſsful on that ſide; the Ruſſians over-running and plundering the provinces of Crim and Little Tartary. The Germans, however, in 1736, were driven out of Servia. In 1739, the Turks beſieged Belgrade, during which a treaty was ſet on foot between the Emperor of Germany and the Grand Signior, under the mediation of the King of France, which was ſoon after concluded, and by which Belgrade was given up to the Turks, and the Bannat of Temeſwaer to the Emperor; and ſoon after Ruſſia concluded a treaty with the Porte, by which the fortifications of Aſoph, and all the Ruſſian forts on the Palus Meotis and the Euxine Sea, were demoliſhed. Sultan Mahomet dying the 29th of October,

October, 1757, his nephew Muſtapha III. the ſon of Sultan Achmet, born in 1716, was advanced to the throne, and is the preſent Emperor of the Turks.

Arabia was very early peopled after the flood, as it lay on the confines of Babylonia or Chaldæa, which were the firſt lands the ſons of Noah planted. Theſe countries were formerly part of the Aſſyrian and Perſian empires; and afterwards, under the dominion of Alexander and his ſucceſſors, then of the Tartars, the Caliphs of Babylon, and the Turks.

Mahomet, the founder of the Mahometan religion and the empire of the Saracens, was of the tribe of Koreis, one of the moſt honourable in Arabia, was born at Mecca in the year 571, of the Chriſtian æra, in the reign of Juſtinian, the ſecond, Emperor of Conſtantinople: his family was far from being in a flouriſhing condition at that time, his father dying when he was but two years old, and leaving him little or nothing to ſubſiſt on, his grandfather, Abdoll Matallah, took him into his family, and, dying the year following, recommended him to his uncle Abutaleb, a great merchant, who having inſtructed him in his buſineſs, when he grew up, ſent him as his factor with a caravan into Syria and Paleſtine, where he became acquainted both with Chriſtians and Jews. He continued in his uncle's ſervice till he was twenty-five years of age, and then left him, and became a factor to a rich widow named Cadigha, whoſe

whoſe affairs he managed, trading to Damaſcus, Egypt, and other places, about three years, when Mahomet and the widow entered into the ſtate of matrimony, ſhe being then about forty years of age, and her ſpouſe twenty-eight: but what ſhe wanted in youth, ſhe made up in fortune.

Mahomet was now eſteemed one of the richeſt men in Mecca; and from this time, it is ſaid, he began to form ſchemes for obtaining ſovereign power. His anceſtors, he was informed, had been chiefs of their tribes for ſeveral generations; and he was deſcended from the eldeſt branch, and conſequently ought to have ſucceeded to the power which others had uſurped, and the readieſt way to recover this, he imagined, was to turn reformer, and become the head of a new religion: he apprehended the times to be very favourable to him, when the Chriſtians of the Eaſt were quarrelling with one another, and appeared very looſe in their morals. He pretended therefore to revive the primitive way of worſhip and purity of the antient patriarchs; and that he might ſucceed the better, he did not profeſs himſelf an enemy to any religion then in being, but promiſed to unite Chriſtians, Jews and Pagans in one profeſſion, that he might meet with the leſs oppoſition.

Mahomet's firſt ſtep was to gain the admiration of the people by his devotion and abſtemious life: he retired, therefore, every morning to the cave of Hira, near Mecca, where he

ſpent

ſpent his time in praying, faſting, and other acts of mortification; and when he returned home at night, he uſed to entertain his wife and family with an account of the viſions which he pretended to have ſeen; and particularly his intimate converſations with the angel Gabriel. Having continued in this practice two years, and acquired a great reputation for his ſanctity, he ventured to declare himſelf a prophet, in the fortieth year of his age; and that he was ſent from God to reform his heatheniſh countrymen, and reclaim them from idolatry. The firſt doctrine he taught, therefore, was, that there is but one God, that all idols and repreſentations of him, ought to be deſtroyed; and that thoſe who taught that God had ſons or daughters, or companions aſſociated with him, ought to be abhorred. He did not deny the miſſion of Moſes, or of Jeſus Chriſt, or the authority of the Scriptures, but accuſed both Jews and Chriſtians with corrupting them. The angel Gabriel, he affirmed, was ſent from God to communicate his will to him: he fell into a trance when he pretended the angel Gabriel delivered the divine meſſage to him; and being ſubject to the falling ſickneſs, this gave ſome countenance to what he aſſerted.

After this, Mahomet proceeded to publiſh his Alcoran, which he pretended the angel Gabriel brought him chapter by chapter. This was firſt written on the bones of camels, and was dictated by him to one Sergius, who was originally a Neſtorian monk. Mahomet himſelf

ſelf could neither write nor read, but is allowed to have been a man of great wit, and inſinuating addreſs; he could bear affronts without any ſeeming reſentment; flattered the rich, and relieved the poor; and managed with that cunning and dexterity, that he ſoon gained a great number of proſelytes, at which the principal citizens began to be alarmed, plainly diſcerning that he had a deſign againſt the government; they had determined, therefore, to ſurpriſe him, and cut him off: but receiving timely notice of it, he fled to Yathrib, which was afterwards called Medina Talmahi, or the City of the Prophet. His flight to this city was in the year 622, from which year the Mahometans compute their time.

Mahomet was received at Medina with great joy by the citizens, who readily ſubmitted to him as their prince; and being joined by great numbers of other Arabians, his firſt enterprizes were the intercepting the caravans which traded between Mecca and Syria, by which he greatly enriched his diſciples. He afterwards made war on ſeveral of the Arab tribes, compelling them to embrace his religion, or become tributaries to him, declaring his cauſe to be the cauſe of God; and that whoever died in the defence of it, went immediately to paradiſe. That the term of every man's life was fixed by God, that no one could preſerve it beyond the appointed time, or ſhorten it by any hazard he might happen to be expoſed to in battle or otherwiſe.

Mahomet,

Mahomet, obtaining a victory over a tribe of Jewiſh Arabs that oppoſed him, put them all to the ſword: but his men, being heated with wine, and deeply engaged in play, were in great danger of being ſurpriſed, upon which he prohibited wine and gaming. In the year 627, he cauſed himſelf to be proclaimed King at Medina, having before aſſumed only the office of High Prieſt of his new religion; and now finding himſelf ſufficiently reinforced, he laid ſiege to his native city Mecca, and took it; and having cut off all that oppoſed him, he broke down all the images he found in the Kaaba, among which were thoſe of Abraham and Iſhmael, and many more which the Arabians worſhipped as mediators for them to the ſupreme God. This happened in the 8th year of the Hegira, and the year of Chriſt 629, and ſo provoked the reſt of the Arab tribes, that they aſſembled their forces, and gave him battle, but were defeated, upon which he reduced great part of Arabia under his power, and ſome towns of Syria, then ſubject to the Grecian Emperor; and died in the year 631, being the 63d of his age. After the death of Mahomet, his diſciples made themſelves maſters of great part of Aſia and Africa, within the ſpace of a hundred years; and reduced moſt part of Spain, France and Italy, and the iſlands in the Mediterranean, under the name of Saracens, or Moors, invading Europe from the Barbary coaſt.

CHAP.

CHAP. II.

Of PERSIA.

SECT. I.

A general Account of Perſia.

PERSIA is ſituated between 45 and 67 degrees of eaſt longitude, and between 25 and 45 degrees of north latitude. Its greateſt length from eaſt to weſt, is about 1280 miles; and its greateſt breadth, from north to ſouth, is about 1140 miles. It is bounded by Circaſſia, the Caſpian Sea, and Uſbec Tartary, on the north; by the Mogul's empire on the eaſt, by the Indian Ocean, and the Gulf of Perſia, or Boſſora, on the ſouth; and by the Turkiſh empire on the weſt.

It is diſtinguiſhed into four grand diviſions, the north-weſt diviſion, comprehending the territories ſituated between the Caſpian Sea and the frontiers of Turky; the ſouth-weſt diviſion, bordering upon Turky; the ſouthern diviſion, and the eaſtern diviſion, on the frontiers of India. The north-weſt diviſion contains the pro-

vinces of Aderbeitzen, or the antient Media, the chief city of which is Tauris, or Ecbatana; the province of Georgia, the chief city of which is Naxivan; the province of Gangea, with its chief city of the ſame name; Mazanderan, with its chief city Terki; Gilan, with its chief city of the ſame name; and Chirvan, the principal cities of which are Derbent and Baku.

The ſouth-weſt diviſion comprehends the provinces of Chuſiſtan, containing the cities of Schouſter, and Caſbin; the province of Irac Agem, containing the cities of Iſpahan, Hamadam, and New Julpha; and the province of Curdeſtan, being part of the antient Aſſyria, containing the cities of Arnova and Courmebad.

The ſouthern diviſion comprehends the province of Makeran, with its chief city of the ſame name; the province of Kerman, with its chief city Gombroon; and the province of Farſiſtan, containing the cities of Ormus and Schiras.

The eaſtern diviſion comprehends the province of Choraſſan, containing the cities of Meſched, Eſterabad, and Her[illegible] the province of Sabluſtan, containing the cities of Gazna and Candahor, and the province of Sigiſtan, with its chief city of the ſame name.

It is obſerved of Perſia, that is has more mountains and fewer rivers than any other country

country in Aſia; the principal mountains are thoſe of Caucaſus, Ararat, and Tauris, which have been deſcribed already; and the chief rivers are the Oxus, on the north-eaſt, which divides Perſia from Uſbec Tartary; the Kur, which runs through the north-weſt part of Perſia; and the river Araxes, of which mention has been made elſewhere. The ſeas on the ſouth ſide of Perſia are the Gulf of Perſia, or Boſſora, the Gulf of Ormus, and the Indian Ocean. The only ſea on the north is the Caſpian or Hyrcanian Sea, which is more properly a lake, having no communication with any other ſea; but the great extent of it, which is 400 miles in length, from north to ſouth, and about half as broad, has occaſioned its being called a ſea.

The air is different in different parts of this extenſive country; the mountainous parts are cold, but the vallies are exceſſive hot; and the coaſts of the Caſpian and Perſian Seas are reckoned very unhealthy. The middle of Perſia is, however, much extolled for the purity and ſerenity of the air; but then, for about two months in the year, in April and May, they are troubled with the Saniel, or hot wind, which blows for two or three hours in the day time, and of which mention has been made in the preceding chapter.

The ſoil of Perſia is, in general, very barren, but where they can turn the water into the plains and vallies, it is not unfruitful. It pro-

duces wine and oil in great abundance; ſenna rhubarb, and other drugs; together with a vaſt variety of delicious fruits; and ſome corn, but in no great quantities. The Perſians have garden-ſtuff in very great perfection. Here are alſo great quantities of fine ſilk produced, eſpecially near the coaſt of the Caſpian Sea; and the inhabitants of this country have a fine pearl-fiſhery in the Gulf of Boſſora.

SECT II.

A particular Account of the moſt curious natural Productions of Perſia, *in the Animal, Vegetable, and Foſſil Kingdoms; of Medicinal and other ſingular Springs; and of other natural Objects of Curioſity.*

ANIMALS.

THE Antelope, according to M. Thevenot, is very common in Perſia. It is a quadruped of the goat kind, and is ſhaped like a deer, has fine large black eyes, a long ſlender neck, and his horns grow almoſt ſtrait up from his head, tapering gradually with rings at equal diſtances from each other. This beaſt is remarkable for its ſwiftneſs, on which account it is ſaid to be ſeldom taken alive; but our French traveller, if he means the ſame animal, does not ſeem to repreſent the taking of it as ſuch a difficult

ficult matter. He tells us, they have a method of hunting the antelope with a ſpecies of lynx, or ounce, which is brought from Arabia, and is trained up for that purpoſe. The huntſman uſually carries the ounce behind him on horſe-back, having a chain about his neck, and keeping a cloth before his eyes till they diſcover an antelope; upon which he pulls off the cloth and chain, and lets the ounce go in purſuit of his prey. The ounce having got ſight of the antelope, creeps ſoftly towards him on his belly, hiding himſelf, if he can, behind the hedges, till being come within a little diſtance, he takes two or three great leaps, and ſeizes the antelope. If he happens to miſs his aim, he purſues no farther, and is ſo aſhamed, that the huntſmen have much ado to make him hunt any more that day. The Perſians alſo train up falcons to hunt the antelope, having the ſtuffed ſkin or figure of that animal, on whoſe noſe they conſtantly feed the falcons. Having ſpied an antelope, they let fly two of theſe falcons, one of which faſtens juſt upon the noſe of the creature, who endeavours to ſhake off his enemy, whilſt the bird flutters to keep its hold, which hinders the antelope from running or ſeeing well before him. However, if he happens to diſengage himſelf from his firſt aſſailant, the falcon that is aloft ſtoops and ſupplies the place of the other, which immediately points up and keeps above, ready to ſucceed his companion if he ſhould be ſhaken off by the antelope. Thus the falcons harraſs the poor animal, and hinder his

running till the dogs come up, who ſoon make an end of the diverſion.

The horſes of Perſia are the fineſt in all the eaſt, except thoſe of Arabia; being taller than the Engliſh ſaddle horſes, exactly proportioned, very light and ſprightly, and excellent travellers; and the Perſians have a breed of Arabian aſſes, which are the beſt in the world. Theſe have a ſmooth ſhining hair, carry their heads high, are light and nimble, and move gracefully, on account of which qualities, they are kept for riding, and are much valued. The Perſian oxen have a ſharp pointed bunch on the back, near the neck, and the country-people make uſe of them to ride upon, as well as to carry burdens.

The Perſian Gulf has been long famous for a pearl-fiſhery. Pearl is a hard, white, ſhining body, uſually roundiſh, found in a ſhell-fiſh reſembling an oyſter, and ranked in the number of gems or precious ſtones. The formation of pearls has puzzled both antient and modern naturaliſts, and has given occaſion to ſeveral extravagant hypotheſes. Pliny, Solinus, and others of the antients, ſuppoſed them formed of the dew, which, ſay they, the fiſh riſes every morning to the ſurface of the water, and opens its ſhell, to imbibe; but this is manifeſtly falſe, the pearl-oyſters growing faſt to the rocks, and never riſing to the ſurface. Others will have pearls to be the eggs of the fiſhes that produce them, but this does not conſiſt with the phæno-

mena;

mena; for they are found through the whole ſubſtance of the oyſter, in the head, the coat that covers it, the ſtomach, and in general, in all the fleſhy and muſculous parts; ſo that there is no reaſon to think that pearls ſhould be in oyſters, what eggs and ſpawn are in fowls and fiſhes. This indeed may be ſaid, that as in a hen, there is a multitude of little eggs, in form of ſeed, ſome whereof grow and ripen, whilſt the reſt continue nearly in the ſame ſtate, ſo in each oyſter, one pearl is uſually found larger than the reſt, and which ripens faſter than the others; and ſometimes this grows ſo large, as to hinder the oyſter from ſhutting, in which caſe, the fiſh rots and dies.

In the memoirs of the French academy, M. Reaumur, has a very curious piece on the formation both of ſhells and pearls, where he obſerves, that pearls are formed like ſtones in other animals, as thoſe of the bladder, kidneys, &c. and that they are apparently the effects of a diſeaſe in the fiſh, deriving their origin from a juice, extravaſated out of ſome broken veſſels, and detained and fixed among the membranes. To evince the poſſibility of this, he ſhews that the ſhells of ſea-fiſhes, as well as thoſe of ſnails, &c. are wholly formed of a glutinous ſtony matter, oozing out of the body of the animal; and therefore it is no wonder, that ſuch animals as have veſſels, containing a ſufficient quantity of ſtony matter to build and extend a ſhell, ſhould have enough to form ſtones, in caſe the juice deſtined for the growth of the ſhell, ſhould happen to overflow,

and burſt forth in any cavity of the body, or among the membranes. To confirm this ſyſtem, he obſerves, that the inner ſurface of the common pearl muſcle, is of a mother-of-pearl colour in one part, and reddiſh in another; and the pearls found in this fiſh are likewiſe of two colours, exactly correſponding with thoſe of the ſhell; which ſhews, that in the ſame place, wherein the tranſpiration of a certain juice had formed a coat or layer of ſhell of a certain colour, the veſſels which conveyed that juice being broken, a little maſs or collection of it is formed, and hardening, becomes a pearl of the ſame colour with that part of the ſhell to which it correſponds.

The perfection of pearls, whether round, in form of pears or olives, or irregular, conſiſts chiefly in the luſtre or clearneſs of the colour, which is called the water. The white ones are moſt eſteemed in Europe, but ſome of the Indians and Arabs prefer thoſe which border on the yellow. Some are of a lead-colour, others blackiſh, but all are liable to change in wearing, eſpecially the white ones, which turn yellow in forty or fifty years time, and are of little value. Pearls have this advantage over precious ſtones dug out of the rocks, that the latter owe their luſtre to the induſtry of men, but the former are formed with that beautiful water which gives them their value; they are found perfectly poliſhed in the abyſſes of the ſea, and nature has put the laſt hand to them before they are ſeparated from their mother.

It

It is to be obſerved, that what we call mother of pearl is not the ſhell of the pearl-oyſter, but of another fiſh of the oyſter kind called auris marina, or the naker. The inſide of this ſhell is very ſmooth and poliſhed, and of the whiteneſs and water of pearl itſelf, together with a delightful mixture of red, blue, and green; and its ouſide has the ſame luſtre after the firſt leaves have been cleared off by aqua fortis and the lapidary's drill. Wens of pearl are certain excreſcences in form of half-pearls, ſometimes found in the bottoms of the pearl ſhells, which the lapidaries have the ſkill to ſaw off and join together, and uſe them in ſeveral works of jewelry.

The moſt noted pearl fiſheries in the Perſian gulf, is near the iſland of Baharem, but there are ſeveral other pearl fiſheries in the Indian ſeas, as well as thoſe of America. Nay, they are ſometimes taken on the coaſt of Scotland, and in other parts of Europe; but theſe are not comparable to thoſe found near the Perſian coaſt, or in any of the Indian fiſheries. There are two ſeaſons of fiſhing for pearls, the firſt in March and April, the ſecond in Auguſt and September, and during theſe ſeaſons there appear, about the above mentioned iſland, ſome hundreds of fiſhermen's barks, nay, two or three thouſand, if M. Thevenot was rightly informed. Each of theſe barks are provided with one or two divers, who perform feats that are almoſt incredible. When the barks have caſt anchor, which they commonly do in about five fathom water, the diver

diver binds a heavy ſtone under his body, which is to ſerve him as ballaſt, to prevent his being driven away with the motion of the ſea and enable him to walk more ſteadily. Beſides this he ties another ſtone to one foot, which makes him ſink to the bottom in a moment; and he carries down with him a large net in manner of a ſack, which is tied to his neck by a cord, whereof one end is faſtened to the ſide of the veſſel. This ſack is intended for the reception of the oyſters gathered from the rocks, and the rope is to pull up the diver when his bag is full, or he wants to take breath. To prevent his hands from being wounded by the rocks or ſh. lls, he wears leathern mittens; and thus equipped he precipitates himſelf to the bottom, where he makes the beſt uſe of his time in tearing off the oyſters he meets withal, and cramming them into his budget. When he finds himſelf ſtraitened, he gives the rope a pull, and holding faſt by both hands the people in the bark draw him up, and unload him of his fiſh, which are ſometimes five hundred oyſters, ſometimes not above fifty. The beſt divers, it is ſaid, will keep under water for half an hour, and few of them leſs than a quarter; and this violent exerciſe they continue many hours without intermiſſion. The water is uſually very clear, ſo that the diver can eaſily ſee what he is about; but to prevent his being ſeen by ravenous fiſhes, he ſometimes makes the water muddy; notwithſtanding which the divers now and then fall a prey to theſe monſters of the deep, and of all the perils attending the pearl-

fiſhery,

fiſhery, this is one of the greateſt and moſt uſual.

The barks unload their oyſters on the ſhore, and lay them in a great number of little pits, dug four or five feet ſquare, raiſing heaps of ſand over them the height of a man, which at a diſtance look like an army ranged in battle. In this condition they are left till the rain, wind, and ſun, have obliged them to open, which ſoon kills them, the fleſh rots and dries, and the pearls, thus diſengaged, tumble into the pit upon taking out the oyſters. The pits being cleared of the groſſer filth, the ſand is ſeveral times ſifted to ſeparate the pearls; but notwithſtanding all their care, they loſe a great many. When the pearls are dried and ſifted, they are paſſed through a ſieve according to their ſizes; and the ſmalleſt are ſold for ſeed of pearls, and the reſt by auction to the higheſt bidder.

VEGETABLES.

OF the vegetable productions of Perſia, none deſerves our attention more than the palm or date-tree, which indeed is not peculiar to Perſia, but grows in Egypt, Barbary, and other warm countries. This tree runs up very high in one ſtem, which is ſeldom more than a foot in diameter, tho' ſometimes it is much thicker.

The

The wood is porous, and that which is moſt ſolid has a coarſe grain; but its greateſt ſingularity is, that the heart of the tree is ſofteſt; the outer parts being moſt hard and durable. From the boughs, as the tree grows up, iſſue a great number of ſmall fibres, which croſs one another like net-work, and of theſe the people make cords, and bruſhes for their cloaths. Of the leaves they make baſkets, beſoms, &c. and of the branches all ſorts of cage-work, and boxes to pack up goods in. The palm-tree, as Dr. Shaw informs us, is chiefly propagated from young ſhoots taken from the roots of full-grown trees, which, if well tranſplanted and taken care of, will yield fruit in ſix or ſeven years; whereas thoſe which are raiſed immediately from the ſtone will not bear till about their ſixteenth year. About thirty years after tranſplantation, the tree is in its greateſt vigour, and continues ſo for ſeventy years longer, bearing cluſters of dates weighing fifteen or twenty pounds; but from that period it gradually decays, and uſually falls towards the end of its ſecond century. The date or fruit of this tree is in a ſort of ſheath, which opens as it grows; and it is remarkable, that the male tree bares large cluſters, full of a whitiſh farina, with which the young fruit of the female muſt be impregnated, or it never comes to perfection. This is done in Perſia, according to M. Thevenot, by taking two or three bloſſoms of the male cluſter, and inſerting them in the ſheath of the female; and Dr. Shaw tells us, that in the kingdoms of Algiers and Tunis they

uſe

uſe the ſame method: but in Egypt they take a whole cluſter of the male tree, and ſprinkle the farina of it over ſeveral cluſters of the other. As to the fruit or dates themſelves, they are uſually round, longiſh, and yellow, but frequently reddiſh on one ſide, of a pleaſant, ſweet mucilaginous taſte, having a hard ſtone with a chink or furrow running its whole length, incloſed in a thin white pellicle. They are of various ſizes, and are brought to us from different countries; but thoſe from Perſia exceed all others in largeneſs, taſte, and colour.

The Piſtachio or Piſtach Nut is alſo the product of a kind of terebinthus or turpentine-tree, growing in Perſia and other eaſtern countries. This fruit, with no other covering but its ſhell, reſembles a ſmall nut; but when wrapt in all its coats, it is of the ſize of a green almond. The kernel is red without, and green within, and its taſte very agreeable.

There are three kinds of coral, white, red, and black, the firſt of which is rareſt and moſt eſteemed, but the red is commonly uſed in medicine; but the chief uſe we know of corals is in chaplets, beads, and other toys.

The time of the coral-fiſhery, as it is called, is from April to July; and the principal places for it, beſides the Perſian Gulph, are the Red Sea, and ſome parts of the Mediterranean, both on the coaſts of Africa and Europe. The method of fiſhing is nearly the ſame in all

places, and is as follows. Seven or eight men go in a boat, provided with a machine to tear up the coral from the rocks, which is compoſed of two pieces of wood croſſing each other at right angles, with a leaden weight at the center to ſink them, and a ſtrong net at each end to entangle the coral, beſides a quantity of hemp looſly twiſted. This is let down into the ſea by a rope, and being moved along the ſides of the rocks, the coral growing on the prominent parts is embarraſſed amongſt the nets and hemp, and is drawn up by the fiſhermen, who, by the ſudden breaking of the rope, are ſometimes in danger of drowning.

FOSSILS.

AS Perſia is very mountainous, it abounds with metals and minerals, particularly copper, lead, and iron, and perhaps with gold and ſilver; but the Perſians are too indolent to make ſuch diſcoveries. They have likewiſe plenty of good marble; and near Bender-Congo, a ſea-port on the Perſian gulph, there are whole hills of ſulphur, from whence it is dug up in maſſes of different bigneſs, and ſent in conſiderable quantities to the Indies.

In the eaſtern parts of Perſia, there is found a pale yellow, looſe earthy ſubſtance, or marle, wherein nitre or ſaltpetre is lodged in imper-

cep-

ceptible particles, as a metal in its ore, and is actually obtained from thence in great abundance. This earth is moderately heavy, eaſily crumbles to powder on handling, melts freely in the mouth, but leaves a grittineſs between the teeth, and a ſtrong ſenſation of ſaltpetre on the tongue. Its natural colour, as has been ſaid, is a pale yellow, but it is ſometimes found whitiſh, reddiſh, or almoſt black, from an admixture of other earths amongſt it; though the yellower it is, the ſtronger is the taſte of the nitre.

The method of obtaining the ſalt from this earth or ore, is by water, which does to it what fire does to the ores of metals. For this purpoſe, a large deep pit is prepared, well lined on the inſide with clay, which being half filled with water, the earth is thrown into it, where it is broken and mouldered to powder, and all well ſtirred together. Having let it ſtand four or five days, they open a hole in one ſide of the pit, which lets out all the clear water into a channel, through which it runs into another wide and ſhallow pit, level at the bottom, ſurrounded by ſlight walls, except on the north-eaſt ſide, and open at the top to the ſun, whereby the water gradually evaporates, and the ſalt it had imbibed from the earth ſhoots into ſmall cryſtals, which are the rough ſaltpetre we receive from the eaſtern countries. This is the way of procuring the far greateſt quantity of nitre that is made in the world, ſo that this earth ſeems to be its moſt natural ore, though there

are various other methods of obtaining it. The uſes of ſaltpetre in making gunpowder, and in preſerving ſubſtances, as common ſalt, are well known; and in medicine it is of ſuch excellent ſervice in fevers, inflammations, and ſeveral other diſorders, that it ſeems worthy of all the regard that is paid to it in the preſent practice.

There is another kind of ſalt called borax, whoſe compoſition, whether natural or artificial, ſeems, till of late, to have been little underſtood. However, at preſent it is known, that in many parts of Perſia, as well as in the dominions of the great mogul, and other eaſtern countries, there oozes from the ſides of hills that abound with metallic ores, eſpecially that of copper, a muddy water of a bluiſh grey colour, ſometimes a little reddiſh, and ſometimes greeniſh, but the two laſt dyes are only accidental. It is of a brackiſh, bitteriſh, and very nauſeous taſte, and has ſometimes a bituminous matter ſwimming on its ſurface. This water, where it runs in ſufficient plenty, is directed in its courſe into ſeveral wide and ſhallow pits, where it is left to evaporate; but thoſe who have the care of the pits, are frequently putting in large quantities of the mud depoſited by the water, in its channel, or about the mouth of the ſpring, which they mix thoroughly by ſtirring about, and from time to time ſkim off the bituminous ſubſtance whenever it appears; the whole being, by evaporation, and the addition of mud, brought to the conſiſtence of a ſoft pap, they throw over it, in the heat of the day,

day, a large quantity of melted fat, and having ſtirred it well together, they immediately cover it with a light cruſt of dried vegetables, ſmall branches of trees, or the like, and over that lay a thin covering of any common clay. Thus it is left to the action of the ſun; and when it is judged, by making trials about the edges, that the moiſture is wholly evaporated, which is uſually in ſeven or eight days from the covering of the pits, the coat of clay and the vegetables are removed, and there appears a looſe crumbly ſubſtance, which being gently broke to pieces and ſifted, the looſe earthy powder runs through the ſieve, and leaves behind it the ſalt concreted from the evaporated liquor. This is what we call rough, or native borax, and is in rude irregular maſſes, very foul, earthy and fattiſh, of a greeniſh colour, and a diſagreeable ſmell; but it is refined by a chemical proceſs, and when perfectly purified, is clear and tranſparent like rock cryſtal.

Borax is uſed in ſoldering and fuſing of metals; and by the dyers, to give a gloſs to ſilks. In Italy the ladies uſe it as a coſmetic.

The turquoiſe, or turcois ſtone, is found in ſeveral parts of the Eaſt, but no where finer, or in greater plenty, than in Perſia. This foſſil, which from its beautiful colour has been always accounted a gem, is in reality no other than a copper ore, and that far from one of the hardeſt kind. It is found in the fiſſures of ſtones that contain copper, either in ſingle knobs from the

ſize of a pea to that of a walnut, or in cluſters of theſe ranged ſide by ſide, and forming large flat maſſes. Its colour is a fine pale blue, with ſome ſmall admixture of green; and it is naturally of a ſmooth and poliſhed ſurface, ſo that it is often worn without any additional poliſh. But there is another ſort of turquoiſe, which is a quite different ſubſtance from the former, being the teeth or bones of animals that have lain in the earth in the neighbourhood of copper-ore, till they have been tinged by it with deep blue ſpots and veins, which, when the bone is put into a gentle fire, diffuſe themſelves through the whole ſubſtance, and make it of a beautiful pale blue. The finer and more perfect of either of theſe kinds of the turquoiſe are ſaid by our jewellers to be of the Old Rock, and thoſe that are leſs perfect and valuable, are called turquoiſes of the New Rock; which diſtinction we ſuppoſe proceeds from what Tavernier relates, of two mines of thoſe names in Perſia, the ſtones found in the latter being much leſs eſteemed than thoſe of the former. The great defect of all turquoiſes is, that in time they loſe their blue colour, and become green, and then ceaſe to be of any value; beſides, they are eaſily counterfeited, and that ſo perfectly, that it is ſcarce poſſible to diſcover the deceit.

The lapis lazuli found in Perſia, and other Aſiatic countries, is the moſt eſteemed, though it is likewiſe to be met with in Africa and America, and alſo in Europe. This is frequently called azure ſtone, being for the moſt part of a beau-

beautiful deep ſky-blue, but always variegated with a white matter, and adorned with veins of a golden colour. The yellow veins are very bright and gloſſy, and the white have been uſually taken for a ſpar, but are really a debaſed cryſtal. It is found in irregular maſſes, from the ſize of a nut to that of a man's head, and is capable of a fine poliſh, making, when wrought, a very beautiful figure. It is yet more beautiful when the golden marcaſite is diſperſed over it in diſtinct ſpots, and not in the form of veins, and when the white matter is very pure and pellucid; in which ſtate, ſome naturaliſts ſuppoſe it to be the ſapphire of the antients. Perhaps this ſtone, like the turquoiſe, is only an elegant ſpecies of copper ore; but be that as it will, it is poliſhed and valued as a gem. The lapis lazuli of Aſia likewiſe, affords the painters that fine blue called ultra-marine, which never changes, whereas the German is apt to turn to a greeniſh colour. The Aſiatic ſtone will alſo bear the fire, which thoſe will not do that are found in Europe.

MEDICINAL SPRINGS.

THE moſt celebrated mineral waters in Perſia are thoſe of Baringe, half a league from Tauris, and thoſe of Seid-Kent, another village, ſix leagues from the ſame city. The waters are ſulphureous, and ſome of them boiling hot, whilſt others are very cold.

About

About ten miles from Aſſein, at the foot of a high mountain lying north of Gombroon, there are ſeveral ſprings both hot and cold, which are much reſorted to for the cure of venereal diſorders, rheumatic pains, the itch, leproſy, and other cutaneous diſtempers: but they are uſed only externally by bathing; the water, if drank, being found a very powerful emetic. No perſon lives near theſe baths; but a few ſheds have been erected for the accommodation of patients, who muſt take care to furniſh themſelves with all other conveniences.

Mention might be made of many other medicinal ſprings throughout this great empire; but their qualities being much alike, an account of them muſt unavoidably occaſion tedious repetitions.

SECT. III.

An Account of the moſt curious Arts, Manufactures, &c. of the Perſians.

THE Perſian joiners are reckoned very ingenious in compoſing all ſorts of inlaid and Moſaic work, and in conſtructing noble ceilings, of thoſe kinds which are all fitted on the ground, and then raiſed up to the top of the building. The Perſians are alſo well ſkilled in the

the art of turning, though they have no lathe for that purpoſe, as we have, but only a trendle, to which they faſten the piece of wood, or whatever they intend to turn. The piece is turned about by a thong that goes twice round the trendle, which a boy holds with both his hands, pulling firſt one end, and then the other; but if the piece be ſmall, the workman needs no aſſiſtance, for with one hand he turns the axis with a bow, and with the other he holds the wood. They turn metals as well as wood, but in that buſineſs they are far inferior to our European workmen; and they are quite ſtrangers to the method of turning an oval. They lay on lacquer very neatly, the violent motion of the turning-inſtrument melting it without the help of fire; and by rubbing it with a coarſe cloth and a little oil, they give their work a wonderful luſtre, which never fades, nor is the lacquer ſubject to ſcaling.

The Perſian artiſts excel in all ſorts of embroidery, eſpecially thoſe of gold and ſilver, either on cloth, ſilk, or leather. In this ſort of work they exceed even the Turks, whoſe ſtitching and embroidery we ſo much admire. Their leather-ſeams, and thoſe of horſe-trappings among the reſt, are ſo neat and ſmooth, that one would take them for embroidery. The gold and ſilver thread they uſe is ſo well twiſted, that it looks like wire when it is wrought, the ſilk not appearing in the leaſt.

Another

Another trade in which the Perſians excel, is that of leather-dreſſing, a great deal of what we call Turky leather being made in Perſia; and they are particularly ſkilled in the preparation of ſhagreen, which they ſend to the Indies, to Turky, and other neighbouring countries. This is a kind of leather covered with little roundiſh grains, very cloſe and hard, but being ſteeped in water, it becomes ſoft and pliable; whence it is of great uſe in covering caſes, books, &c. To prepare it, when the ſkin of the animal is juſt ſlead off, it is ſtretched out, and covered over with muſtard-ſeed, or a ſeed much like it, which being bruiſed upon the ſkin, is expoſed for ſome days to the weather, and then tanned.

The Perſians make a ſort of earthen-ware, which is one of their moſt curious manufactures. Its grain is ſo fine and tranſparent, that it cannot eaſily be diſtinguiſhed from China ware; nay, it is ſaid the Dutch mix the Perſian ware with that of China, and import it into Holland. This ware they have a method of enamelling very beautifully, with a compoſition made of glaſs and little pebbles pounded ſmall, and the addition of other metallic or mineral matters to give it the colour required. The ſkilful workmen aſcribe to the water the gloſs of the colour, and ſay there are ſome waters that diſſolve the colours and make them ſpread, whereas there are others that contract and fix them. The pieces which the Perſians make beſt, are the enamelled tiles, painted and cut out in imitation of moſaic work; and indeed nothing of

that

that kind can be more bright and lively, or more finely and regularly drawn. This Perſian ware will bear the fire, ſo that one may boil water in it without breaking; and it is hard enough to make mortars for grinding colours or other materials.

The armourers in Perſia make very good weapons, eſpecially bows and ſabres. Their bows are made of wood and horn laid over one another, and covered with ſinews, and over that with the bark of a tree very ſleek and ſmooth; after which they are painted and rubbed with an excellent varniſh. The bow-ſtrings are of twiſted ſilk, the thickneſs of a large quill, and the quivers are made of leather embroidered with gold and ſilk. Sir John Chardin tells us, they forge the blades of their ſcimetars, or ſabres, cold; and before they dip them, they rub them with tallow, oil, or butter, to hinder them from breaking. After this they temper them with vinegar and copperas; and the Indian ſteel which they commonly uſe, being fuller of veins than ours, is fitter for damaſkeening, in which art the Perſians likewiſe excel. Tavernier ſays, they are exquiſitely ſkilled in damaſkeening with vitriol, and that they have their ſteel from Golconda, which is the only ſort proper for that purpoſe. When it is put in the fire to temper, they give it a moderate redneſs, like that of a cherry; and inſtead of quenching it in water, they only wrap it in a wet linen cloth; for if they gave it the ſame degree

of

of heat that we do to ours, it would become as brittle as glaſs.

There are ſeveral other manufactures of iron and ſteel, wherein the Perſians ſucceed very well, and particularly ſaws, which they make as bright as a looking-glaſs. They likewiſe make good razors, and ſhave with great dexterity; and their ſciſſars are alſo good, though ſhaped ſomewhat different from ours, being hollow on the inſide, like gutters, which they ſay make the edges of the two blades join cloſer and cut the better. Their mirrors are generally of ſteel, and convex, though ſome few are concave. As the air is dry in Perſia, theſe mirrors never ruſt or loſe their brightneſs. They have indeed looking glaſſes like ours, but not near ſo many as thoſe mirrors of metal, which they prefer on two accounts; firſt, becauſe they are more laſting, as being not liable to be broke by falling; and ſecondly, becauſe glaſſes become uſeleſs when they are once unſilvered, and the method of ſilvering glaſſes is not known in Perſia and other eaſtern countries. Add to this, that quickſilver ſooner comes off the back of looking-glaſſes there than in Europe, by reaſon of the dryneſs of the air.

The art of dying ſeems to be better underſtood in Perſia than in Europe, their colours being more bright and laſting; but this is not ſo much owing to the ſuperior ſkill of the workmen, as to the air and climate of the country, which being dry and clear cauſes the colours to appear

appear more lively. It may likewiſe be aſcribed to the ſtrength and goodneſs of their dying ingredients, many of which being of their own growth, they have them in their greateſt perfection.

The Perſians have good manufactures in cotton, goats and camels hair, yarn, and eſpecially in ſilk, which is the ſtaple commodity of Perſia. The natives have particularly applied themſelves to the working of it, and it is what they are beſt ſkilled in, and in which they have the moſt conſiderable manufactures. Beſides taffaties, tabbies, ſatins, and ſilks mixed with cotton, or with camel's or goat's hair, which are made all over Perſia, they have at leaſt a hundred ſorts of ſingle brocade: but the double brocade, which has both ſides alike, is the richeſt and moſt valuable of any that is made in the Eaſt; and the ſame may be ſaid of their gold velvet. All the Perſian ſtuffs are very durable; and where there is gold or ſilver in the work, it keeps its colour and luſtre to the laſt. the beſt looms and workmen for theſe ſtuffs are at Yeſd, Caſhan, and Iſpahan; thoſe for carpets are chiefly in the province of Kerman, which are the beſt of any in the world. Moſt of the goat's-hair ſtuffs are made in Hyrcania; and the Perſians likewiſe make and ſtain ſome callicoes, but they are not to be compared with thoſe of the Indies.

As to the Perſian architecture, there is no country in the world where the workmen are

better ſkilled in making domes and arches, the coverings of their houſes being generally vaulted. Theſe vaults indeed are low, becauſe they commonly make terraſſes on the top, filling the ſpaces between the cupolas, and making them level, that they may take the air or lie upon the terraſs when the ſeaſon permits. The walls of their houſes are generally of brick, the inſide of which they over-caſt with mortar, then put on a layer of fine plaiſter, and afterwards whiten it, or do it over with beaten talc blended with lime, which gives a fine gloſs to the walls and arches, making them appear as if they were ſilvered. Painting is their uſual ornament; and if they have any carving, it is ſeldom any thing but flowers and foliage. The windows of the houſes belonging to the common people are only lattices, but thoſe of noblemen have ſaſhes, the glaſs whereof is thick and waved, to hinder people's looking in, and the ſquares are of different colours, ſome red, ſome green, ſome yellow. The Perſians have generally a contrivance on the tops of their houſes to let in the freſh air; and even in the meaneſt houſes there is a baſon of water, built of brick, and overlaid with a cement which in time becomes as hard as marble. This cement is made with very fine aſhes, mixed with half the quantity of quick lime, and with a kind of down growing on the top of certain reeds; inſtead of which they ſometimes uſe very fine flocks or kid's hair. This compoſition is proof againſt water, and even againſt fire, but froſt cracks it, and makes it

peel

peel off; to prevent which, they drain the baſons in the winter, fill them with leaves, and cover them with mats and carpets.

SECT. IV.

Particular Deſcriptions of the moſt remarkable public Buildings in Perſia.

IN Iſpahan, the capital of Perſia, is a ſquare, which travellers in general repreſent as the fineſt in the world. According to Sir John Chardin, it is 440 paces in length, and 160 in breadth; but M. Thevenot makes its length 700 paces, and its breadth two or three hundred. The houſes round this ſquare, are all of the ſame height, and built in the ſame manner, ſo that nothing can be more regular; and at about twenty paces from the buildings, there is a fine canal of ſpring water, made by Shah Abbas the firſt, who, for its greater embelliſhment, cauſed the intermediate ſpace, between the canal and the houſes, to be planted with plane trees, which in ſummer, afford a moſt delightful ſhade. This canal is lined with bricks, and has a border of black ſtone on each ſide, raiſed a foot higher than the ground, and ſo broad, that four men may walk upon it a-breaſt. At the ſouth-end of this ſquare, is the royal moſque, built in form of

a pentagon, with a large court before it, and a portico round it, adorned with a vaſt profuſion of gold and azure, the whole inlaid with enamelled ſquares, and having a frize round it, on which are written ſeveral paſſages of the Koran, in large golden letters. Going through this noble portico, we come to a beautiful baſon of jaſper, ſupported by a pedeſtal of the ſame ſtone, eight feet high, with ſteps to it to come at the water. The dome of the moſque is one of the fineſt pieces of Perſian architecture, and is ſo high, that it may be ſeen at a great diſtance.

The royal palace is certainly one of the moſt ſpacious in the world, being near a league and a half in circumference. Its grand portico ſituated on the weſt ſide of the ſquare abovementioned, is very lofty, and all of porphyry. The threſhold at the entrance is of greeniſh marble, about five or ſix inches high, which the Perſians revere as ſacred, ſo that they always ſtep over it, and whoever dared to ſtep upon it would be puniſhed. The gate is alſo eſteemed ſacred, and thoſe who have received any favour from the emperor, go and kiſs it with great ſolemnity, praying aloud for the proſperity of their prince; and the emperor himſelf, out of reſpect, never goes through this gate on horſeback. A few ſteps beyond the portico, there are two large halls; in one of which, the preſident of the divan adminiſters juſtice, and the other belongs to another great officer of ſtate. On the ſides of theſe are two

ſmaller

ſmaller halls, which are called guard-rooms, as being deſigned for that uſe; but Sir John Chardin ſays, there is no guard kept there in the day-time, and thoſe placed to watch there in the night, ſleep as quietly as in their own houſes. This portico, the ſame author tells us, is a ſacred aſylum, from whence thoſe who take ſanctuary there cannot be removed by any perſon but the emperor himſelf.

From the portico, a long avenue leads to many ſpacious buildings, which ſerve for warehouſes and ſhops, where all ſorts of work are done for the emperor's houſhold. On the right hand is the royal library, and adjoining to it, is the great wardrobe, conſiſting of ſeveral large rooms or halls. There are many other halls, each deſtined to ſome particular uſe, and all built much in the ſame manner. They all ſtand in the middle of a garden, are arched over, and on both ſides have a row of piazzas. Moſt of them have a large baſon of water in the middle, and the walls are lined with jaſper, eight feet high, from the floor; from whence, to the very center of the arch, there is nothing to be ſeen but niches, filled with a thouſand different figures that ſeem to be incruſted into the wall, and compoſed of cryſtal, agate, amber, porcelain, and other beautiful materials.

Near theſe warehouſes ſtands the moſt ſumptuous ſtructure in the whole palace, conſiſting of a large hall, raiſed five feet above the level

of the garden, and whoſe ceiling which is of moſaic work, is ſupported by eighteen columns, thirty feet in height, wreathed and gilded. On each ſide of this hall, there is another, but not ſo large, and a third behind it, which has a ceiling like the former. In the middle of the great hall, are three baſons of white marble, raiſed one above another, in form of a pyramid, of which the loweſt is ſquare, and ten feet in diameter, and the other two of an octagonal figure. The king's throne is placed under a kind of alcove, twelve paces in length, and eight in breadth; and here he gives audience to foreign miniſters, in the moſt pompous manner. The walls are adorned with paintings, repreſenting the battles of Abbas the Great, againſt the Tartars, and with Mooriſh works, in gold and azure.

There are two other large apartments, each ſtanding in a particular garden, the one almoſt like that laſt deſcribed, and the other two ſtories high, conſiſting of chambers, galleries, balconies, &c. with baſons and water-ſpouts almoſt in every room; and in theſe apartments the king holds his aſſemblies. The walls that ſurround theſe gardens, are of earth, ten or twelve feet high, above which there is a kind of gallery, uſed only by the king, through which he goes to other parts of the palace, without being ſeen.

To the women's apartment, or haram, there are four large avenues, one from the

royal ſquare, another oppoſite to that, a third near the kitchens of the palace, and a fourth which is entered by none but the king himſelf. The firſt avenue is ſhut in by a high portico, adjoining to which are three ſpacious halls, the two firſt whereof the officers of ſtate may enter, but the third is acceſſible only to the eunuchs. This portico has ſteps round it, on which the eunuchs ſit who are on duty, ready to receive the meſſages of thoſe without, and carry them to thoſe within; for all eunuchs are not ſuffered to enter the innermoſt parts of the haram. After paſſing the portico, one diſcovers the gardens which are planted with lofty trees, and are of vaſt extent. We likewiſe ſee four large buildings, in which are lodged the princeſſes of the royal blood, and thoſe women who are preſented to the king on account of their tranſcendent beauty. All theſe buildings have one ſtory above the ground floor, and conſiſts of ſo many galleries, chambers, cloſets, &c. that they are perfect labyrinths. They are beautifully gilt and painted, and may each of them be ſtiled a palace; and beyond theſe buildings are at leaſt thirty other ſmaller ones, all in the ſame line, which open into pleaſant gardens.

The bridge at Zulpha, one of the ſuburbs of Iſpahan, is repreſented by Tavernier and Thevenot as one of the fineſt ſtructures in Perſia. It is built of brick with edgings of free-ſtone, and is almoſt level, the middle of it being not much higher than the ends. It is

above

above three hundred paces in length, and twenty in breadth, and is ſupported by a great number of low ſtone arches. On each ſide there is a gallery eight or nine feet broad, which runs fom one end to the other, raiſed ſeveral ſteps above the level of the bridge, and having frequent openings for the ſake of light, the freſh air, and a proſpect of the river. If a perſon deſires a more open paſſage, he may walk upon the platform over theſe galleries, but here the paſſenger is ſo much expoſed to the heat of the ſun in ſummer, that he generally chuſes the covered walk; which alſo many times ſerves for a horſe-way in winter, when the river overflows and fills the middle way of the bridge, which is deſigned for horſes. But what is moſt remarkable is another paſſage when the water is low in ſummer, which is agreeable on account of its coolneſs. This way is almoſt even with the bottom of the river, but there are ſtones ſo placed that one may ſtep over without wetting one's ſhoes, and openings through the piers from one end of the bridge to the other.

Having already given an account of the royal moſque at Iſpahan, we think it needleſs to deſcribe any more of thoſe ſtructures; but there is a ſumptuous one at Com, where Fatima, Mahomet's daughter, and two kings are interred, which therefore ſeems to deſerve ſome notice. The acceſs to it is through four large ſpacious courts, the firſt of which is a fine garden, and the laſt is paved with tranſparent

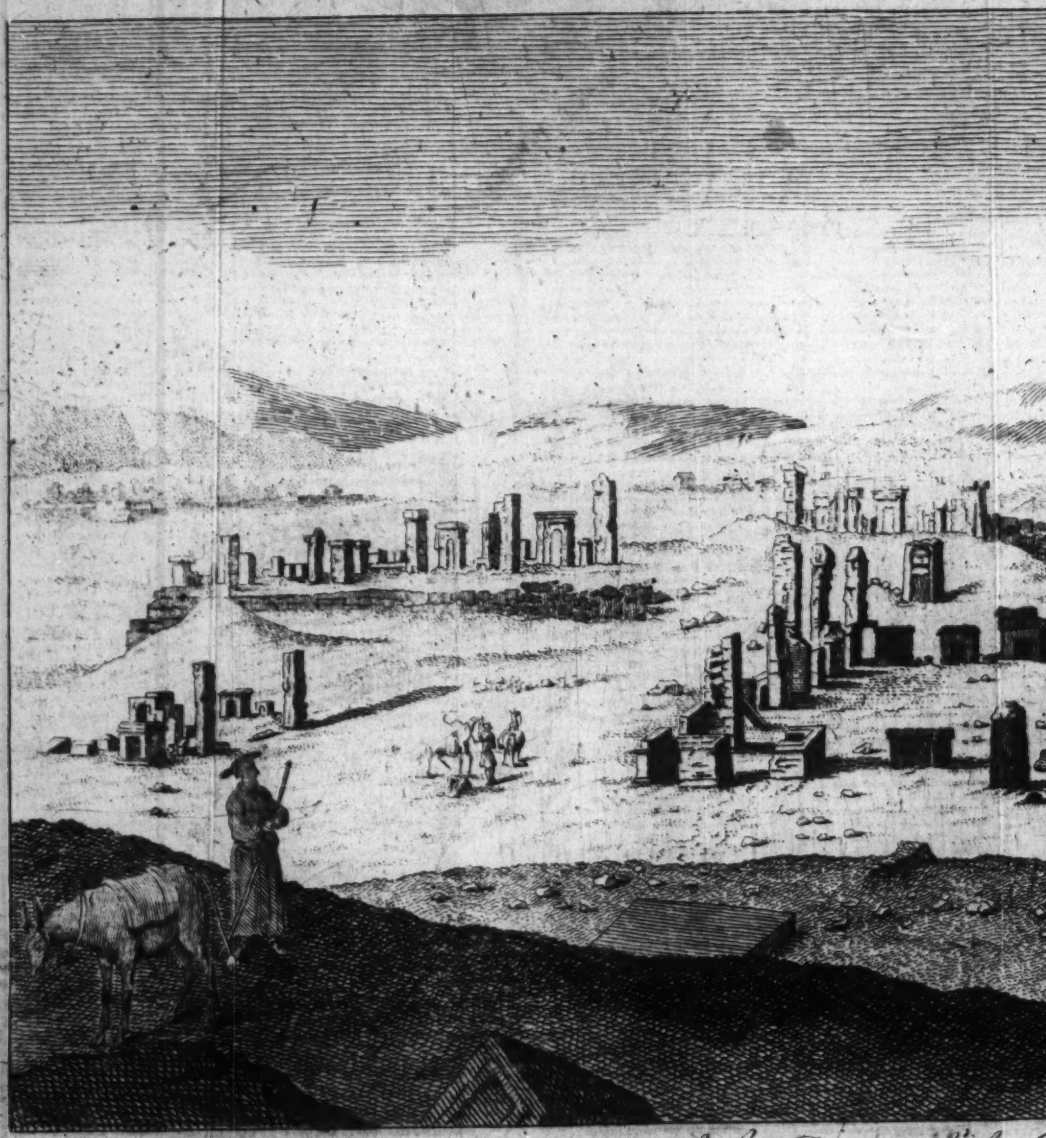
marble, and ſurrounded with neat and beautiful lodgings for the prieſts. The doors of the mauſoleum are plated with ſilver, and the tomb of Fatima is incloſed with a maſſy grate of the ſame metal. On each ſide of it are the tombs of Abbas the Firſt, and Sephi the Firſt, two of the Perſian monarchs; and here the prieſts are continually employed in reading the Koran, for which and other ſervices there is a vaſt revenue belonging to this moſque. Nothing can be imagined richer, neater, and more magnificent than this edifice, and the ornaments are anſwerable to the ſtructure.

To give the reader ſome idea of the caravanſeras or inns of Perſia and other eaſtern countries, it may not be amiſs to deſcribe the royal one at Caſhan, which, according to Sir John Chardin, is the faireſt not only in that city, but in the whole Perſian empire. It is a ſquare building, every ſide of the court or area within being two hundred geometrical paces. It has two ſtories, with a ſort of antichamber below, that runs the whole length of two of the fronts, railed about the height of a man above the court, and four inches lower than the middle of the chamber. The ſecond ſtory is contrived like that below, with a baluſtrade four feet high, that lets in the light, and runs round the ſtructure. The entrance is under a high and magnificent portal, adorned with moſaic work, as is the reſt of the building; and in the middle of the court there is a fine fountain. The hinder part of this caravanſra conſiſts of large

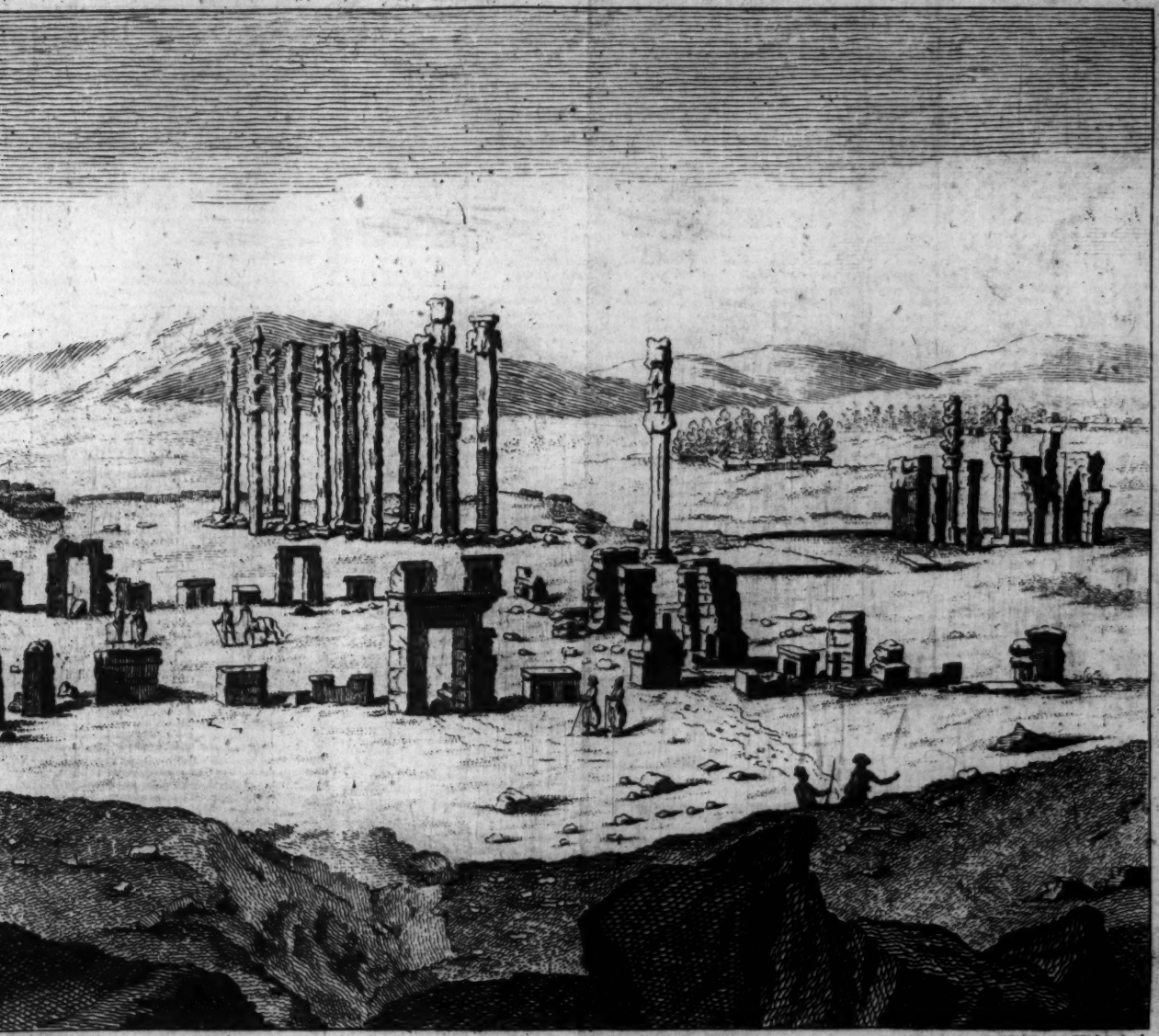
large ſtables, rooms for ſervants and luggage, ſtore-houſes, and lodgings for the poor, and for the country people who bring their goods to market; and behind all there are large gardens. The founder of this magnificent caravanſera was Abbas the Great, and adjoining to it ſtands the royal palace, and another deſigned for the lodging of ambaſſadors, both erected at the expence of the ſame monarch.

It is to be obſerved that moſt of the caravanſeras in the cities of Perſia and Turky are built in this quadrangular form, having galleries running round them, into which the chambers open, like many of our great inns in England. In one reſpect they reſemble monaſteries, for they have a little moſque belonging to them, and the apartments are like the cells in the dormitories of religious houſes. When a merchant arrives at one of theſe caravanſeras, he has nothing to do but apply to the director or intendant of the houſe, who will aſſign him a lodging and a warehouſe for his goods, upon paying a ſmall piece of money at his entrance, and two-pence or three-pence a day afterwards. As to proviſions, candles, fuel, and other neceſſaries, they are brought to the caravanſera, and ſold at an eaſy rate.

But the caravanſeras built on the roads are ſomewhat different from thoſe in the cities. Theſe are often erected in dry barren deſart places, and ſome of them are furniſhed with water from a great diſtance, and at a vaſt expence,



A View of the Ruins of the



Palace of Persepolis from the East

pence, there being no caravanſera without its well or ciſtern. As they are deſigned for the reception of companies of merchants travelling together, with their camels, mules, merchandiſe, &c. they are always large buildings, long or ſquare, having the appearance of a barn, without any diſtinct rooms or partitions.

SECT. V.

Curious Remains of Antiquity in Perſia, *with a ſummary View of the moſt extraordinary Revolutions among the Inhabitants.*

REMAINS *of* ANTIQUITY.

THE principal remains of antiquity in Perſia are the famous ruins of Perſepolis, a city which was the reſidence of the ancient kings of Perſia, and was ſcarce inferior to any city in the world in ſplendor and magnificence. The wealth of it is evident by the great plunder Alexander's ſoldiers made when he had taken it, and given it up to deſtruction, in revenge for the many cities of Greece which the Perſians had deſtroyed, and by the treaſure he himſelf ſeized upon, which amounted to one hundred and twenty thouſand talents of gold and ſilver. The royal palace was a ſtructure of ſuch beauty and magnificence, that perhaps it was never exceeded by any. It ſtood on a rocky hill, and took

took up fifty acres of ground; being ſurrounded, according to Diodorus Siculus, with a triple wall, the firſt of which was ſixteen cubits high, the ſecond double that height, and the innermoſt ſixty cubits, all built of marble. The palace itſelf was of a ſquare form, and on each ſide had brazen gates. The halls and apartments of it were exceedingly ſpacious and lofty, the walls of them adorned with noble ſculptures, ſome of which ſtill remain to teſtify its antient ſplendor; and the cedar roofs ſhone with gold, ſilver, ivory, and other precious materials. The king's throne was of pure gold, embelliſhed with pearls and precious ſtones; and the furniture of the chambers was rich beyond deſcription, the bed-ſteads being of ſolid gold ſet with gems, and every thing elſe proportionably ſumptuous. Its glory however did but procure its deſtruction, for at the great feaſt which Alexander held in it, he was perſuaded by Thais, the Athenian courteſan, that it would be a noble exploit to burn ſo fine a palace; and being heated with wine, he readily agreed to, and himſelf led the way with a fire-brand. Thus this ſuperb palace, together with the city, which for ſeveral ages had been the ſeat of the Perſian monarchs, was ſoon reduced to a heap of ruins, which are ſtill to be ſeen about thirty miles to the north of Schiras, and carry evident tokens of its antient magnificence. The lofty columns yet ſtanding, declare the height of the fallen roofs; and the ſtairs ſhew that the apartments they led to were much ſuperior to any thing in our modern palaces. Theſe magnifi-

cent

cent remains appear as in a kind of amphitheatre, ſurrounding mountains forming a half-moon, as if it were to embrace them: they are ſeated in a fine plain, that extends two leagues in breadth, and near forty leagues in length. That ſuperb edifice has the walls of three of its ſides ſtill ſtanding. The front extends 600 paces, from north to ſouth, and 390 from eaſt to weſt; it is ſituated at the foot of a mountain, antiently called the Royal Mountain, where an aſcent is formed between ſome ſcattered rocks; beyond which there appear to have been formerly ſome other buildings.

The top of this edifice preſents to view a platform of 400 paces, extending from the middle of the front wall to the mountain; and along three ſides of this wall is carried on a pavement of two ſtones, joined together, eight feet broad: with reſpect to the height of the wall, it is in ſome places 24 feet. The ſtones of the wall are black, harder than marble; ſome of them finely poliſhed, and many of them of ſuch an amazing ſize, that it is difficult to conceive how ſuch prodigious maſſes were raiſed.

The principal ſtair-caſe is placed between the middle of the front and the northern end of the edifice; it conſiſts of two flights of ſteps, that wind off from each other to the diſtance of 42 feet at the bottom: theſe ſteps are only four inches high, and fourteen in breadth; there are 55 of theſe ſteps on the northern ſide, and 53

on the ſouth; and there are ſeveral others under ground, that have been covered over by length of time, as well as part of the wall, which riſes 44 feet 11 inches high in the front. At the bottom of theſe two flights of ſteps is a ſingle flight extending 51 feet 4 inches from one to the other; from thence the two flights are carried off from each other, and return back from the center, at an equal diſtance from the extreme parts of the top; and above theſe flights is a pavement of large ſtones, and another ſingle flight of ſteps ſeventy-five feet in width anſwering to that at the bottom, and leading up to the grand entrance of the edifice. This ſtair-caſe has a very fine and ſingular effect, anſwerable to the magnificent remains of the reſt of the building.

On aſcending the upper ſteps, the ſpectator ſees before him, at the diſtance of 42 feet from the front-wall of the ſtair-caſe, two grand portals, and as many columns. On the inſide, upon a kind of pilaſter, on each hand, is a large figure in baſſo relievo, which bears ſome reſemblance to the Sphynx. Each figure is 22 feet from the fore to the hinder legs, and 14 feet and an half high. The faces of theſe animals are broken off, and their bodies much damaged; but what is moſt extraordinary is, the breaſt and fore part project from the pilaſter. Indeed, it is impoſſible to know what theſe figures thus mutilated were deſigned to repreſent. On the upper part of theſe pilaſters are characters, which, from their ſmallneſs and elevation it is impoſſible to diſtinguiſh. The

two

two columns that appear between the portals are the leaſt damaged of all, particularly with reſpect to their capitals, and the other ornaments of their upper parts: but the baſes are entirely covered over with earth. They are 15 feet in circumference, and riſe to the height of 54 feet.

At the diſtance of 52 feet ſouth of the ſame portal, is a large baſon for water, cut out of a ſingle ſtone, 20 feet long, 17 feet 5 inches in breadth; and raiſed three feet and an half above the ſurface of the floor. Proceeding ſouthward from the portals already deſcribed, you ſee two other flights of ſteps, reſembling the former; the one to the eaſt, the other to the weſt. On the upper part, the wall is embelliſhed with foliage, and the repreſentation of a lion rending a bull, in baſſo relievo, much larger than life. From hence extends a wall 45 feet in length, beyond the lower part of the ſtair-caſe; and there is an interval of 67 feet, extending to the weſtern front, which correſponds with the other, and has three ranges of figures, one over the other, with a lion tearing an aſs, that has a horn projecting from the forehead; and between theſe animals and rows of figures, is a ſquare filled with antique characters, the uppermoſt of which are defaced. On the other ſide of the ſtairs are three ranges of ſmall figures; but thoſe in the upper row are only viſible from the waiſt downwards; theſe figures are only two feet nine inches high, and

the wall, which is five feet three inches in height, has an extent of 98 feet.

On the top of the ſteps laſt deſcribed, is an entrance into an open place paved with large ſtones, whoſe breadth is equal to the diſtance from the ſtair-caſe to the firſt columns, which comprehends the ſpace of 22 feet 2 inches. Theſe columns are diſpoſed into two ranges, each of which conſiſts of ſix pillars, but none of them are entire. At the diſtance of 70 feet 8 inches, there were formerly ſix rows of other pillars, each row conſiſting of ſix: theſe thirty-ſix pillars were likewiſe 22 feet 2 inches diſtant from each other, but only ſeven of them are now entire: however all the baſes of the others are ſtanding.

At the diſtance of 70 feet 8 inches from theſe rows of columns, on the weſt, towards the front of the ſtair-caſe, were once twelve other columns in two ranges, each of which contained ſix, but only five are now remaining: the ground is covered with the fragments of columns; and the ornaments that ſerved for their capitals, between which are pieces of ſculpture repreſenting camels on their knees. On the top of one of theſe columns is a compartment repreſenting camels in the ſame poſture.

On advancing towards the eaſt you are preſented with a view of ſeveral ruins, conſiſting of portals, paſſages, and windows: the inſides

of

of the portals are adorned with figures in baſs relief; theſe ruins extend 90 paces from eaſt to weſt, and 125 from north to ſouth; and are 60 paces both from the columns and the mountains. In the middle of theſe ruins the earth is covered with 76 broken columns, nineteen of which ſtill ſupport their entablature; their ſhafts are formed of four pieces beſides the baſe and capital. At the diſtance of 118 feet from theſe columns to the ſouth, is an edifice that riſes higher than any other part of the ruins, from its being ſituated on a hill. The front wall, which is five feet ſeven inches high on that ſide, is compoſed of a ſingle range of ſtones, ſome of which are eight feet deep; and the wall extends 113 feet from eaſt to weſt, but has neither figures or any other ornaments: however, in the middle of the front are the ruins of a double ſtair-caſe, on the ſides of which are ſeveral figures: the reſt of the building was chiefly compoſed of large and ſmall portals, and is entirely deſtroyed. The largeſt of theſe portals is five feet wide, and five feet two inches deep. Among the reſt, two portals appear to the north, with three niches or windows walled up. Under theſe portals are the figures of a man and two women down to the knees; for their legs are covered with the earth that is raiſed againſt them: under the other gate is the figure of a man holding a lion by the mane. To the ſouth is a portal and four open windows, each of which are five feet nine inches wide, and eleven in height, including the corniche; their depth is equal to that of the grand portals.

The two ſides of this gate are carved with the figure of a man having ſomething on his head reſembling a tiara. He is accompanied by two women, one of whom holds an umbrella over his head. On the inſide, three niches are covered with antient Perſian characters.

There are two other gates to the weſt that are not covered; within one of theſe is the figure of a man fighting a bull; with his left hand he graſps a horn in his forehead, while with his right he plunges a dagger into his belly. On the other ſide, the figure of another man claſps the horn with his right, and ſtabs the beaſt with his left. The ſecond portal has the figure of a man carved in the ſame manner, with a winged deer that has a horn in his forehead.

Behind this edifice are the ruins of another, which exceed it in length by 38 feet. It has alſo niches and windows, the former of which are cut out of ſingles ſtones. A little to the ſouth is a double flight of ſteps, ſeparated by walls, embelliſhed with ſmall figures and foliage; farther to the north are ſubterranean paſſages which appear to have been the remains of an aqueduct; ſtill farther to the ſouth, are the remains of another edifice, which extend 160 feet from north to ſouth, and 191 from eaſt to weſt. Ten portals belonging to it are ſtill to be ſeen; together with ſeven windows and forty encloſures that were formerly covered with rooms. In the middle are the baſes of thirty-ſix columns

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in ſix ranges, and the ground is covered with large ſtones, under which were aqueducts.

There antiently ſtood another ſtructure to the weſtward of the laſt mentioned building. On the ruins of the wall, which ſtill riſes near two feet above the pavement, are cut the figures of men in baſſo relievo, each repreſented with a lance. The ground encloſed by this wall contains a number of round ſtones, that were the baſes of columns. On the eaſt ſide of theſe laſt ruins are the remains of a beautiful ſtaircaſe, ſixty feet in length, reſembling that of the front wall: but though moſt of the ſteps are deſtroyed by time, the wall that ſeparates the two flights is ſtill eight feet in height, and adorned with characters and figures almoſt as big as the life. Columns were formerly diſpoſed between this edifice and the other laſt mentioned: among theſe ruins are four portals, each adorned on the inſide with the figure of a man, and two women holding an umbrella over his head.

A little to the north of theſe two laſt edifices, are two portals with their pilaſters, on one of which is the figure of a man and two women, one of whom holds an umbrella over his head. Above theſe women is a ſmall figure with wings, which are expanded to the ſides of the portico. Over the ſecond figure a man is ſeated in a chair with a ſtaff in his hand, and another ſtands behind him with his right hand upon the chair. A ſmall figure above holds a circle

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in his left hand, and points to ſomething in his right. Under this portal are three ranges of figures, all of which have their hands lifted up; and over the third pilaſter which remains, two women hold an umbrella over the head of a man. The earth is alſo covered with fragments of columns and other antiquities.

From hence you proceed to the laſt ruins of the ſtructure on the mountain. On the ſouth ſide are two portals, under each of which a man is ſeated in a chair, with a ſtaff in his right hand, and in his left a kind of vaſe. Behind him is another figure, which holds ſomething on his head like the tail of a ſea-horſe, and has a linen cloth in his right hand. Below are three rows of figures with lifted hands, four in the firſt, and five in each of the other two rows. Above this are ſeveral ornamental ranges of foliage, the loweſt of which is intermixed with ſmall lions, and the higheſt with oxen; over theſe ornaments is a little winged figure, which holds in his left hand ſomething that reſembles a ſmall glaſs, and makes a ſignal with his right. Theſe portals are ornamented with ſeveral other figures, of which a deſcription might be tedious.

There are two antient tombs of the Kings near the mountain, one to the north, and the other to the ſouth, both of them hewn out of the rock, and both noble fragments of antiquity. Their fronts are covered with figures and other ornaments; the form of both is near-

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ly the ſame, and therefore a deſcription of that to the north will be ſufficient. That part of the tomb on which the figures are carved is forty feet wide; the height is almoſt equal to the width below, and the rock extends on each ſide to the diſtance of ſixty paces. Below, a range of four columns ſupports the entablature on their capitals, each of which is compoſed of the heads of two oxen, as far as the breaſt, with the fore legs bent on the top of each column. The gate, which is ſurrounded with ornaments is placed between two of theſe columns in the middle, but is at preſent almoſt cloſed up. Above the columns are the cornich and entablature, adorned with eighteen ſmall lions in baſs relief, nine on each ſide, advancing towards the middle, where there is a ſmall ornament reſembling a vaſe. Above the lions are two ranges of figures almoſt as large as the life, fourteen in each range, armed, and lifting up their hands, as if to ſupport the building above them; and on the ſide is an ornament ſomewhat in the form of a pillar, with the head of ſome animal, that has only one horn. Above this is another corniche ornamented with leaves. On the left hand, where the wall projects, are three rows of niches one above each other, each of them containing two figures armed with lances, and three others on the ſide armed in the ſame manner. There are likewiſe two on the right ſide, with their left hands placed on their beards, and the right on their body. On the ſide of theſe are three others in the ſame diſpoſition as thoſe on the other

other ſide. At ſome diſtance below, and between theſe figures and an ornament that has ſome diſtant reſemblance of a round pillar, there is another figure on each ſide, very much impaired. Above on three ſteps ſtands a figure that has the air of a King pointing at ſomething with his right hand, and holding a kind of bow in his left. Before him is an altar, on which an offering is made, from whence the flames are repreſented aſcending. Above this altar appears the moon; and it is ſaid, that there was once a ſun behind the figure, but nothing of it is now to be ſeen. In the middle, and above all this, appears a ſmall myſtic figure, that is alſo to be ſeen in ſeveral parts of the other buildings.

Two leagues from theſe ruins is a place called Noxi Ruſtan, where there are four tombs of perſons of eminence among the ancient Perſians, that much reſemble thoſe of Perſepolis; only they are cut much higher in the rock. This place receives its name from on Ruſtan, whoſe figure is there carved to perpetuate his memory. He is ſaid to have been a potent prince of an immenſe ſtature; for it is pretended that he was forty cubits high; and, according to ſome ridiculous tradition, he is ſaid to have lived 1113 years.

The tombs have their baſes eighteen feet above the ſurface of the cauſway, and riſe above four times that height; and the rock is twice as high as the tombs, which are ſixty feet wide

wide in the middle. Under each tomb is a ſeparate table, filled with large figures in low relief; and on two of theſe tables are ſome traces of men fighting on horſeback. Between theſe tombs are three other tables, covered with figures, among which is a man on horſeback, preceded by two others, and followed by a third, which is almoſt defaced; there are alſo ſome figures in the ſpace between the two laſt works, and three under the third, two of which hold out their hands to each other: one of theſe is a woman, and both of them are half buried in the earth.

Theſe tombs poſſeſs an extent of two hundred and eighty paces, and at ſixty paces diſtant from the firſt of them, there is a little ſquare building. The figure of a man on horſeback between the two tombs, and in the middle of the fourth niche, has his hair ſhaped according to our mode, with a crown upon his head, and a pointed bonnet riſing above it. He is dreſſed after the Roman manner, and has a large ſword by his ſide, with the hilt in his left hand; his right is preſented to a perſon before him; the third figure, which is alſo dreſſed in the Roman manner, opens his hands like a ſuppliant.

Three figures half buried appear on the ſide of the third tomb, and two of them have their hands placed in a kind of circle. That in the middle, which is on horſeback, repreſents Ruſtan in a Roman dreſs; he has likewiſe a bonnet, and an ornament like a crown, with flowing hair,

hair, a large beard, and his left hand on the hilt of his ſword. Before him is the figure of a woman, with flowing hair, and a crown, dreſſed like a Pallas, and ſupporting part of her drapery with her left hand. The third figure repreſents a military man with a tiara on his head, and his left hand graſping the hilt of his ſword: the fifth compartment is an imperfect appearance of figures fighting on horſeback. All theſe are carved in the rock.

On the weſtern ſide of this mountain, at 200 paces diſtance, are two tables with figures, likewiſe cut in the rock. That to the left repreſents two men on horſeback, one of whom graſps a circle, of which the other has quitted the hold. The tomb ſaid to have been that of Noxi Ruſtan, evidently appears to be the tomb made by Darius Hyſtaſpes, from its exactly correſponding with the deſcription given of it by Cteſias, in his hiſtory of Perſia, after Herodotus; and with that of Diodorus Siculus.

REVOLUTIONS, *and other* MEMORABLE EVENTS

PERSIA conſtituted part of the firſt monarchy, called the Aſſyrian Empire, of which Nimrod, or his ſon Belus, or Baal, is ſaid to have been the founder, about 200 years after the

the flood; and the time elapſed from the foundation of the Aſſyrian Empire to the reign of Sardanapalus, the laſt of that race of kings, is generally ſuppoſed to conſiſt of 1450 years. Sardanapalus is repreſented as having ſurpaſſed all his predeceſſors in effeminacy, luxury, and cowardice; at which Arbaces, governor of Media, being provoked, formed a conſpiracy againſt him; and having been joined by Beleſis, governor of Babylon, and ſeveral other powerful princes, took the field againſt the Emperor, who was defeated and purſued to the gates of Nineveh, where he ſhut himſelf up, in hopes the enemy would never be able to take ſo well fortified a city. It had been moreover declared by an ancient oracle, that Ninevah could never be taken, unleſs the river upon which it ſtood, became its enemy. This oracle buoyed up Sardanapalus, becauſe he conſidered an event of that kind as impoſſible: but when he ſaw that the Tigris, by a violent inundation, had thrown down twenty ſtadia of the city wall, and by that means opened a paſſage to the enemy, he concluded himſelf loſt: he reſolved, however, to die in ſuch a manner as, according to his opinion, ſhould beſt cancel the infamy of his ſcandalous and effeminate life: he therefore ordered a pile of wood to be made in his palace, and ſetting fire to it, burnt himſelf, his eunuchs, his women, and his treaſures, which conſiſted, according to moſt of the ancient hiſtorians, of a ſum that exceeds all credibility.

After the death of Sardanapalus about the year of the world 3257, Arbaces uſurped the dominions of Media and Perſia; Belochus, or Phul, aſſumed the government of Babylonia and Chaldea; Thilgamus, or Ninus II. reigned in Nineveh and the adjacent provinces; and the other conſpirators uſurped the ſovereignity of the reſt of the provinces of the Aſſyrian Empire, and became independent ſovereigns.

Belochus, or Beleſis, is the ſame with Nabonaſſar, from whoſe reign began the famous aſtronomical epocha of Babylon, called from him the æra of Nabonaſſar. In Scripture he is called Baladan; he reigned twelve years, and was ſucceeded by his ſon Merodach Baladan. This is the prince who ſent ambaſſadors to king Hezekiah, to congratulate him on the recovery of his health. After him, there reigned ſeveral other kings at Babylon, with whoſe hiſtory we are entirely unacquainted: but the firſt king of Nineveh, after the diſſolution of the Aſſyrian monarchy, was Ninus II. called Tiglath Pileſer, to whom Ahaz, king of Judah, being attacked by the kings of Syria and Iſrael, ſent great part of the treaſures of the temple, which he had robbed, to purchaſe his friendſhip and aſſiſtance, promiſing at the ſame time, to become his vaſſal, and to pay him tribute.

The king of Nineveh finding ſo favourable an opportunity of adding Syria and Paleſtine to his empire, readily accepted the propoſal; and advancing that way with a numerous army, defeated

feated Rezin, king of Syria, took the city of Damaſcus, and put an end to the kingdom erected there by the Syrians. From thence he marched againſt Phacæa, and took all that belonged to the kingdom of Iſrael beyond Jordan, or in Galilee; but he made Ahaz pay dear for his protection and aſſiſtance, exacting of him ſuch exorbitant ſums of money, that, for the payment of them, he was obliged not only to part with his own treaſure, but to take all the gold and ſilver that remained in the temple.

Thus the alliance ſerved only to drain the kingdom of Judah, and to bring into its neighbourhood the powerful kings of Nineveh.

Sabachus the Ethiopian, whom the Scripture calls So, having made himſelf maſter of Egypt, Hoſea, king of Samaria, entered into an alliance with him; hoping, by that means, to ſhake off the Aſſyrian yoke. To this end he withdrew his dependance upon Salmanaſar, King of Nineveh, refuſing to pay him any further tribute, or make him the uſual preſents; upon which Salmanaſar marched againſt him with a powerful army; and after having ſubdued all the plain country, ſhut him up in Samaria, where he kept him cloſely beſieged for three years; at the end of which he took the city, loaded Hoſea with chains, threw him in priſon for the reſt of his days, carried away the people captive, and planted them in Media; and thus was the kingdom of Iſrael, or of the ten tribes, deſtroyed in the year of the world

3269, about 250 years after its ſeparation from the kingdom of Judah.

Salmanaſar, dying after a reign of fourteen years, was ſucceeded by his ſon Sennacherib, called alſo Sargon in Scripture. As ſoon as this prince mounted the throne, he renewed the demand of the tribute exacted by his father from Hezekiah; and, upon his refuſal, he declared war againſt him, and invaded Judea with a numerous army, king Hezekiah, deſirous of peace upon any terms, ſent the Aſſyrian king both the treaſures of the temple and his own, to appeaſe him; notwithſtanding which, Sennacherib ſtill continued the war, and took all the ſtrong places of Judah, except Jeruſalem, which alſo was reduced to the utmoſt extremity. At this very juncture, Sennacherib, being informed that Tirhakah, king of Ethiopia, in conjunction with the king of Egypt, were advancing to the relief of Jeruſalem, marched to meet the confederate kings; and having defeated them, returned to the ſiege of Jeruſalem: but in one ſingle night 185,000 men of his army periſhed by the ſword of a deſtroying angel; after which the Aſſyrian king was obliged to return to his own country, with the miſerable remnant of his army, covered with ſhame and confuſion; ſoon after which his two eldeſt ſons conſpired againſt him, and killed him in the temple of Niſroch his god, in the year of the world 3323.

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The two eldeſt ſons of Sennacherib, being obliged, after this parricide, to fly into Armenia, left the kingdom to Eſarhaddon, their youngeſt brother; and the royal family of Babylon becoming extinct, there was an interregnum of eight years, full of troubles and commotions, of which Eſarhaddon taking advantage, made himſelf maſter of Babylon; and having reunited Syria and Paleſtine to the Aſſyrian empire, he entered the land of Iſrael, and carried away all the inhabitants captive into Aſſyria, except an inconſiderable number that eſcaped his purſuit; and that the country might not become a deſart, he ſent colonies of idolatrous people, taken out of the countries beyond the Euphrates, to dwell in the cities of Samaria. He likewiſe defeated Manaſſeh, king of Judea; and, having taken him priſoner, ſent him in chains to Babylon; but he afterwards obtained his liberty, and returned to Jeruſalem.

Eſarhaddon, after a reign of thiry-nine years over the Aſſyrians, and thirteen over the Babylonians, was ſucceeded by his ſon Saoſduchinus, who is called in Scripture Nebuchodonoſor, which name was common to the kings of Babylon; and to diſtinguiſh him from the reſt, he was called Nebuchodonoſor I. He was ſucceeded by his ſon Saracus, againſt whom Nabopolaſſar the general of his armies raiſed a rebellion, and in the year of the world 3378, poſſeſſed himſelf of Babylon, over which he reigned one and twenty years; and then entering into an alliance with Cyaxares, king of the

Medes, they united their forces, and took the city of Nineveh by ſtorm, Saracus, the king, being killed during the ſiege. Nineveh was entirely deſtroyed; and the city of Babylon now became the capital of the Aſſyrian empire, of which Nabopolaſſar was acknowledged ſovereign, in the year of the world 3385.

Some neighbouring princes being alarmed at the growing power of Nabopolaſſar, entered into an alliance againſt him and Cyaxares his confederate. At the head of this alliance was Necho, king of Egypt, who ſubdued Syria and Paleſtine, and advanced towards the Euphrates; upon which Nabopolaſſar, now grown old, aſſociated his ſon Nebuchadnezzar with him in the government, and ſent him at the head of a formidable army to oppoſe Necho. This prince defeated Necho's army near the Euphrates, and marching towards Syria and Paleſtine, reunited thoſe provinces to his dominions; he likewiſe entered Judea, beſieged and took Jeruſalem, and cauſed king Jehoiakim to be put in irons, with a deſign to have carried him to Babylon; but being moved with his affliction, he reſtored him to his throne in the year of the world 3398. Great numbers of the Jews, and among the reſt ſome children of the royal family, were carried captives to Babylon, whither all the treaſures of the king's palace, and a part of the ſacred veſſels of the temple were alſo ſent.

In the year of the world 3399, died Nabopolaſſar, king of Babylon, after having reigned one and twenty years; and upon the news of his death, his ſon Nebuchadnezzar ſet out for Babylon. In the fourth year of his reign, he had a dream, at which he was greatly terrified, though he could not call it again to mind; upon which he conſulted the wiſe men and diviners of his kingdom, requiring them to make known to him the ſubſtance of his dream. They all anſwered, that it was beyond the reach of their art to divine the dream itſelf; and that the utmoſt they could do was to give him the interpretation of his dream, when he had made it known to them; upon which the king, falling into a violent rage, condemned them all to die. Daniel, a young captive Jew, and three of his companions, being included in the ſentence, as ranked among the wiſe men, deſired to be introduced to the king, to whom he revealed the ſubſtance of his dream, which convinced Nebuchadnezzar, that the God of the Iſraelites was the ſupreme Deity? and he advanced Daniel to the higheſt offices in the kingdom.

In the mean time, Jehoiakim, king of the Jews, having revolted from the king of Babylon, a war commenced, in which the king of the Jews being killed, was ſucceeded by his ſon Jechonias, who was beſieged in Jeruſalem by the Aſſyrian generals, until Nebuchadnezzar himſelf arrived in the army, who ſoon after reduced the city, and plundered both the temple and

and the king's palace of their treaſures, and ſent them away to Babylon, together with all the golden veſſels remaining which Solomon had made for the uſe of the temple. He carried away likewiſe a vaſt number of captives, among whom was Jechonias, his mother and his wives, with all the chief officers and great men of his kingdom, and ſet up Mattaniah, called otherwiſe Zedekiah, the uncle of Jechonias, upon the throne of Judah, in the year of the world 3405.

Zedekiah having alſo broke the oath of fidelity he had taken to Nebuchadnezzar, and made an alliance with the king of Egypt. Nebuchadnezzar laid ſiege to Jeruſalem, defeated the Egyptians, who were marching to its relief, and at length, after a twelve month's ſiege, took the city by ſtorm; upon which a terrible ſlaughter enſued. Zedekiah's two ſons were, by order of the king of Aſſyria killed before their father's face, with all the nobility and principal men of Judah. Zedekiah himſelf had both his eyes put out, and was loaded with chains, and carried to Babylon, where he was confined in priſon as long as he lived. The city and temple were burnt, and all their fortifications demoliſhed.

Nebuchadnezzar, in the twenty-firſt year of his reign, and the fourth year after the deſtruction of Jeruſalem, marched again into Syria, and beſieged Tyre, which ſtood out againſt him thirteen years, when the inhabitants being reduced

duced to the laſt extremity, retired with the greateſt part of their effects into a neighbouring iſland, half a mile from the ſhore, where they built a new city, the name and glory of which extinguiſhed the remembrance of the old one, which from thenceforward became a mere village, retaining the name of antient Tyre. Nebuchadnezzar conquered Egypt, which revolted ſoon after; and when this prince had finiſhed all his conqueſts, and was in a ſtate of tranquility, he put the laſt hand to the embelliſhing of Babylon.

In the year of the world 3435, whilſt nothing ſeemed wanting to complete Nebuchadnezzar's happineſs, as he was walking in his palace, and admiring the beauty and magnificence of his buildings, his underſtanding left him, he was driven from men, and did eat graſs like oxen; and his body was wet with the dew of heaven, till his hair was grown like eagles feathers, and his nails like birds claws: but after ſeven years, he recovered his ſenſes, and the uſe of his underſtanding, and was reſtored to his throne, and became greater and more powerful than ever. Being affected with the higheſt gratitude, he cauſed a ſolemn edict to be publiſhed thro' the whole extent of his dominions, what aſtoniſhing and miraculous things God had wrought in his perſon; and died one year after his reſtoration, having reigned forty-three years reckoning from the death of his father.

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Nebuchadnezzar was ſucceeded by his ſon Evil Merodach, who, after a reign of two years, was aſſaſſinated, and ſucceeded by Nerigliſſar, his ſiſter's huſband, one of the conſpirators, in the year of the world 3444. This prince after his acceſſion to the crown, made great preparations for war againſt Cyaxares, king of Media, who ſent for his nephew Cyrus, king of Perſia, to his aſſiſtance. In the mean time Nerigliſſar was ſucceeded by his ſon Laboroſoarchod, who reigned but nine months; and in the year 3449, was ſucceeded by Labynit, or Nabonid, who is called in Scripture Belſhazzar, and is ſuppoſed to be the ſon of Evil Merodach, by his wife Nitocris.

In the reign of Belſhazzar, about the year of the world 3466, Babylon was taken, the king killed, and an end put to that empire by Cyaxares, king of the Medes, and Cyrus, king of the Perſians, after having defeated and taken priſoner Crœſus, king of Lydia, and general of the Aſſyrian and Lydian armies. Babylon ſome years after ceaſed to be a royal city; the kings of Perſia, chuſing to reſide elſewhere, delighted more in Shuſhan, Ecbatana, Perſepolis, or any other place.

Cyrus the Perſian, and Cyaxares the Mede, having reigned jointly over the dominions they had conquered for the ſpace of two years, Cyaxares died, upon which Cyrus became ſovereign of Media and Perſia by inheritance, as he did of the Aſſyrian empire by conqueſt; and

and the whole from thence obtained the name of the Perſian empire, of which Cyrus is eſteemed the founder. His uncle Cyaxares, whom he ſucceeded in Media, is in Scripture called Darius the Mede. The empire was divided by Cyrus into 120 provinces, or governments, and every governor was obliged to give an account of his adminiſtration to three great officers of ſtate, who always reſided at court, and of whom the prophet Daniel was the chief, who foretold the deſtruction of the Aſſyrian empire, and the reſtoration of the Jews. In the firſt year of the reign of Cyrus expired the ſeventieth year of the Babyloniſh captivity, when Cyrus publiſhed the famous edict, by which the Jews were permitted to return to Jeruſalem. He reſtored at the ſame time to the Jews, all the veſſels of the temple of the Lord, which Nebuchadnezzar had brought from Jeruſalem, and placed in the temple of his god Baal; and ſoon after the Jews departed, under the conduct of Zorobabel, to their own country.

In the year of the world 3475, Cyrus died, in the ſeventieth year of his age, thirty years after he was firſt conſtituted general of the Perſian forces, nine after the taking of Babylon, and ſeven after the death of his uncle Cyaxares, when he became ſole monarch of the Perſian empire. He left two ſons, Cambyſes and Tanaoxares, appointing Cambyſes his ſucceſſor, and to Tanaoxares he gave ſeveral conſiderable provinces. Cambyſes, in the fourth year of his reign, invaded Egypt, upon intelligence

gence that Amaſis, king of that country, was endeavouring to render himſelf independent of the Aſſyrian empire. During Cambyſes's invaſion of Egypt, king Amaſis died, and was ſucceeded by his ſon Pſameticus, who tried his fortune with the Perſians in a general battle; but being defeated and made priſoner, he was uſed with great humanity by the conqueror, who reſtored him to his throne: but endeavouring once more to render himſelf independant, Cambyſes ordered him to be put to death in the year 3480; and proceeded to invade Ethiopia, in which expedition he loſt great part of his army by famine, and other hardſhips, and was obliged to retire. About the ſame time he received an account of the loſs of an army he had ſent to Lybia, which was deſtroyed by a whirlwind, that raiſed the ſands in thoſe deſarts to ſuch a degree, that the whole army was covered and loſt in it.

Theſe diſappointments had ſuch an effect upon Cambyſes, that they turned his brain: he exerciſes great cruelties on the Egyptians, and his other ſubjects, and ſtill greater on his relations. He became ſo jealous of his brother Tanaoxares, or Smerdis, that he ordered him to be murdered; which his ſiſter Meroe, whom he had married, reproaching him with, he cauſed her alſo to be murdered, and ſeveral of the officers of his court to be buried alive. Cambyſes, in the mean time returning through Syria towards Babylon, received advice, that his brother Smerdis had uſurped the throne, which

which Smerdis was in reality a cheat, who had impoſed himſelf on the people for the king's brother, who had been murdered. The king therefore determined to haſten his march towards Babylon, upon mounting his horſe, fell upon his ſword, which happened to be out of the ſcabbard, and received a mortal wound in his thigh, of which he died ſoon after, in the year of the world 3482.

Smerdis, the uſurper, was the ſon of one of the Magi, governor of Babylon; and reſembling the murdered Smerdis, both in perſon and age, found the people eaſily impoſed on, and ready to acknowledge him for their ſovereign upon the death of Cambyſes; but the uſurper chuſing to remain concealed in the palace, and ſeldom ſtirring out, or ſuffering the nobility to approach him, leſt the impoſture ſhould be diſcovered, gave the grandees a ſuſpicion that he was not really the prince he pretended; and being ſoon afterwards fully convinced of the impoſture, they reſolved to cut him off; and having found means to get admittance into the palace, Darius Hyſtaſpes, one of the conſpirators, diſpatched him, in the year of the world 3483, upon which he was immediately elected emperor; and, in order to ſtrengthen his title, married Atoſſa, the ſiſter and wife of Cambyſes, and Ariſtona a daughter of Cyrus.

Darius Hyſtaſpes was the Ahaſuerus of the Scriptures, who publiſhed that edict againſt Haman, in favour of the Jews, at the requeſt

of queen Eſther, and commanded the building of the temple to be continued, at the expence of the ſtate. Darius removing the ſeat of the government from Babylon to Suſa, or Shuſhan, ſome malecontents took advantage of his abſence, and endeavoured to render Babylonia an independent kingdom; and Darius laying ſiege to Babylon, in the year of the world 3488, continued before it eighteen months, and probably could not have taken it in as many years, if if Zopyrus, one of his generals, had not deſerted over to the Babylonians, and pretending to have been barbarouſly uſed by Darius, had inſinuated himſelf ſo far into the favour of the citizens, that they entruſted him with the command of their troops, which gave him an opportunity of betraying the city into the hands of his maſter, Darius, who cauſed the walls to be demoliſhed, and impaled 3000 of the citizens who had been moſt active in the revolt.

The next expedition of Darius was againſt the Scythians; and having paſſed the Thracian Boſphorus and the Danube, the Scythians retired to their ſnowy mountains, drawing the Perſians ſo far into their deſart country, that the greateſt part of their army died without fighting. It is ſaid, that Darius afterwards invaded India: but there is no account of any battle fought, or town taken in that expedition. The Ionians, ſome time after, revolting, were ſupported by ſeveral Grecian ſtates; but being deſerted by the Athenians, they were compelled to ſubmit to Darius, who tranſported

ed an army to Greece, in order to be revenged of the Athenians for the aſſiſtance they had given the Ionians; upon which Miltiades, the Athenian general, poſſeſſed himſelf of a narrow paſs near Marathon, in which the Perſians, with a numerous army, endeavouring to force them, the Athenians gained a complete victory, though the Perſian forces were at leaſt ten to one; and the Perſians fled over the Helleſpont again, having loſt a great part of their army, in the year of the world 3514.

The kingdom of Egypt revolting ſoon after, Darius made great preparations for invading Egypt and Greece at the ſame time; but dying before his army was aſſembled, in the year of the world 3519, his ſon, Xerxes, who ſucceeded him, marched into Egypt, and compelled that kingdom to ſubmit to his dominion; and, in his return through Paleſtine, he confirmed all the grants his father, Darius, had made to the Jews.

Three years afterwards, Xerxes made great preparations for the invaſion of Greece; and among other alliances, concluded a treaty with the Carthaginians, who engaged to invade the Grecian territories in Italy and Sicily by way of diverſion. Xerxes having aſſembled an army of 3,000,000 men, near Sardis, in Leſſer Aſia, marched at the head of them to the Helleſpont, over which he laid a bridge of boats, that was deſtroyed by a tempeſt: he then cauſed a ſtronger bridge to be built, over which his army paſſed in the year of the world 3524.

Thrace ſubmitted to him as ſoon as he entered the country: but the Grecians ſeemed determined to die, rather than to acknowledge him for their maſter. Leonidas, king of Sparta, with 4000 men, poſſeſſed the only ſtrait thro' which the Perſians muſt paſs, known by the name of Thermopylæ, lying between Theſſaly and Phocis; here he waited the approach of this formidable enemy, and ſuſtained ſeveral deſperate attacks, in which the Perſians loſt 20,000 men; but a native of the country ſhewing the Perſians a way up the mountain, which commanded the ſtrait, the Perſians took poſſeſſion of it in the night-time; and the Spartans, ſeeing the Perſians above them in the morning, were ſenſible it would not be poſſible to defend that paſs much longer. Leonidas thereupon gave leave to the troops he commanded to retire, while he, with only 300 men, determined to remain in the ſtrait, and ſell their lives as dear as they could: but, before they were attacked, he invited his 300 men to dine with him, telling them, at the ſame time, that they muſt expect to ſup with Pluto, at which, it is ſaid, they ſet up a general ſhout that made the mountains ring. Soon after an attack was made by the Perſians, in which Leonidas and his 300 men were all killed, except one man, who eſcaped, and brought the advice of the action to Sparta; and was puniſhed for cowardice, in not throwing away his life with his companions. The ſame day the action of Thermopylæ happened, Themiſtocles, admiral of the Grecian fleet, with 400 ſail,

defeated the Perſian fleet, conſiſting of 1000 ſail; which defeat, however, did not hinder Xerxes from advancing towards Athens, whereupon the Athenians abandoned their city, and went on board their ſhips, after having ſent their wives and children to Peloponneſus.

The Greeks now determined to fortify the Iſthmus of Corinth, not doubting to defend that paſs againſt all the power of Xerxes, eſpecially as they were now maſters at ſea. Xerxes, in the mean time, continued his march to Athens, which he plundered and burnt; and ſeized upon thoſe vaſt treaſures that were laid up at Delphos, conſiſting of offerings preſented to that oracle for many years, by moſt of the neighbouring kingdoms and ſtates: but the Grecians gaining a ſecond victory over the Perſian fleet at Salamis, and a report prevailing that they were about to demoliſh his bridge over the Helleſpont, and cut off his retreat, he retired precipitately to the ſhores of that ſea, where he found the bridge actually broke down, not by his enemies, but by a ſtorm; and he was glad to paſs the Helleſpont in a ſmall boat, and retire to Sardis, whither it is preſumed great part of his army followed him; for it is ſaid he left but 300,000 men behind him to continue the war, under the command of Mardonius, whom the Athenians and Lacedemonians, commanded by Ariſtides and Pauſanias, defeated the year following at Platea; in which battle Mardonius, the Perſian general, was killed, in the year 3525.

Xerxes was ſo enraged at theſe repeated defeats, that he cauſed all the Grecian temples in Aſia to be burnt, except the temple of Diana at Epheſus; and then returned to his capital, where he was murdered by Artabanus, captain of his guards, and Mithridates, one of the principal eunuchs, in the year 3532; and was ſucceeded by his third ſon Artaxerxes, the two eldeſt having been murdered by the ſame conſpirators: however, Artaxerxes was no ſooner poſſeſſed of the throne, than he cauſed the conſpirators to be executed.

Egypt revolting from the crown of Perſia about this time, Artaxerxes had the good fortune to reduce that kingdom to his obedience again. It was this prince who aſſiſted the Jews to rebuild the walls of Jeruſalem. The Greeks carrying the war into Aſia, and their generals meeting with great ſucceſs there, Artaxerxes thought fit to make a peace in the year of the world 3555, after the war had continued fifty years, on the following conditions: that the Grecian cities in Aſia ſhould be reſtored to their independency, and governed by their own laws and magiſtrates; and that the Perſian ſhips ſhould not come into the ſeas of Greece. Artaxerxes died in the 49th year of his reign, leaving ſeveral ſons behind him, who contended ſome time for the crown; but at length, Ochus, who aſſumed the name of Darius, was eſtabliſhed on the throne. Darius, who died in the year of the world 3600, was ſucceeded by his ſon Arſaces, except in the province of the

the Leſſer Aſia, which Darius had given to Cyrus his younger ſon.

Cyrus being born after his father was poſſeſſed of the crown; and his brother Arſaces, before that event, imagined he had the beſt title to the throne, was ſo enraged when he found his brother acknowledged ſovereign of Perſia, that he attempted to aſſaſſinate him in the temple at the time of his coronation, for which he would have been put to death, had not his mother Paryſatis prevented it. He retired afterwards to his government in the Leſſer Aſia, where he continued quiet for ſome time, till he had engaged a body of Grecian forces in his ſervice, and aſſembled a numerous army of Perſians, and then began his march towards the capital city of the empire, in order to depoſe his brother: when he came within ſeveral miles of Babylon, Arſaces, who had now taken the name of Artaxerxes, encountered him, in the year of the world 3603, with an army of 1,000,000 Perſians. Cyrus being killed in the battle, and his Perſian troops routed, the 13,000 Greeks in his ſervice, however, could not be broken by all the efforts of the royaliſts, but made their retreat into Greece, commanded by the celebrated Xenophon, in which he ſhewed himſelf a conſummate general; and the hiſtory of his retreat, written by himſelf, is eſteemed one of the fineſt pieces of antient hiſtory extant.

Artaxerxes dying in the year of the world 3642, was ſucceeded by his ſon Ochus, in whoſe

reign Egypt and Phœnicia having revolted, he reduced them to his obedience again. In the year 3666, Ochus was poiſoned by Bagoas, an Egyptian eunuch, who became a great favourite with this prince. He afterwards poiſoned Arſes, the ſon of Ochus, who ſucceeded him, and advanced another Ochus to the throne, who is ſuppoſed to have been a ſtranger to the royal family; and being about to poiſon this prince alſo, the king diſcovered his deſign, and made Bagoas drink the poiſon he had prepared for him.

This Ochus, who ſucceeded to the throne in the year of the world 3668, aſſumed the name of Darius Codomanus, in whoſe reign the Greeks, having determined to be revenged of the Perſians for all the injuries they had ſuſtained from them both in Aſia and Europe, elected Philip, king of Macedon, for their generaliſſimo; but Philip being ſoon afterwards murdered, his ſon, Alexander, ſucceeded to that poſt, being then about twenty years of age. This prince having aſſembled an army of 30,000 foot and 5000 horſe, paſſed the Helleſpont in the year of the world 3670; and landing in Aſia, fought the Perſians on the banks of the little river Granicus, and gained a complete victory, though their army conſiſted of 100,000 Perſians and 10,000 Greeks; after which the capital city of Sardis, and many more, ſubmitted to the conqueror.

The

The next campaign, Alexander poſſeſſed himſelf of the Straits of Iſſus in Cilicia, where Darius attacked him with a very numerous army, and was totally defeated; his mother, wife, and ſeveral of his children being made priſoners, together with 300 of his concubines. After this victory, moſt of the cities of Paleſtine and Phœnicia ſubmitted, except Tyre, which, having endured a ſiege, was at length taken by ſtorm, and the inhabitants put to the ſword. This dreadful example had ſuch an effect on the towns of Syria and Egypt, that they immediately opened their gates to the conqueror. While Alexander was in Egypt, he viſited the temple of Jupiter Ammon, whoſe ſon he pretended to be, and built the city of Alexandria, which afterwards became the capital of Egypt, and one of the greateſt trading towns in the world.

Alexander leaving Egypt, marched through Paleſtine, and paſſing the rivers Euphrates and Tigris, arrived in the plain of Arbela, where he encountered the Perſian army again, and, in the year 3673, a third time defeated Darius, who fled to Ecbatana in Media, whilſt Alexander took poſſeſſion of the capital cities of Babylon, Suſa, and Perſepolis. Alexander afterwards purſued Darius to Ecbatana, from whence that unhappy prince having retired before the conqueror arrived, was, upon the road to Bactria, murdered by Beſſus, one of the generals of his army, whom Alexander afterwards put to death for his treachery to his maſter; and thus ended the Perſian monarchy, which had

continued 209 years, computing from the beginning of the reign of Cyrus the Great, who ſubdued Babylon.

Alexander continuing his conqueſts, ſubdued Bactria; and invading India, he obtained a complete victory over Porus, one of the greateſt princes in the Eaſt; but his army refuſing to follow him farther, he was in a manner compelled to return towards Babylon, ſending at the ſame time his admiral Nearchus with a fleet to the Perſian gulph. In his march he affected to imitate Bacchus, abandoning himſelf and his army to all manner of exceſs; and arriving at Suſa, where he left the family of Darius, he married Statira, the eldeſt daughter of that prince: but he ſtill continued drinking and revelling, till he deſtroyed himſelf. He died at Babylon in the year of the world 3681; and appointing no perſon to ſucceed him, his general officers divided his dominions among them, and aſſumed an independent ſovereignty in the reſpective territories they poſſeſſed; and ſome of them loſing their lives in the wars they made upon one another, they were at laſt reduced to three. Ptolemy poſſeſſed Egypt; Seleucus, the ſon of Antiochus, one of Alexander's generals, aſſumed the dominion of Babylonia and Syria, and built the city of Antioch, which he made the capital of his dominions; and Caſſander reigned in Greece.

The poſterity of Seleucus poſſeſſed great part of Aſia for ſeveral hundred years: but it was at

at length ſplit into a great number of ſubdiviſions, viz. Perſia proper, Parthia, Armenia, and Syria, each of which had their reſpective ſovereigns; and the Romans afterwards poſſeſſed the Leſſer Aſia and Syria, and moſt of the countries weſt of the Euphrates.

The Saracens, ſucceſſors of Mahomet, made a conqueſt of Perſia, about the year of our Lord 630; and the Turks made themſelves maſters of it about the year 1000: but were driven out by the Tartars and Scythians, who made a conqueſt of it about the year 1260. Tamerlane, the Great Cham of the Tartars, conquered Perſia and Turky in Aſia, about the year 1400. This prince, after the defeat of Bajazet, returning through Perſia to Samarcand, with a great number of Perſian captives, Chiek Aider, a Mahometan doctor, in high reputation in that country, obtained of him the releaſe of moſt of his priſoners, which increaſed his credit with the people; and Tamerlane leaving that country without appointing any governor of the weſtern provinces, the Chiek gave out that he was lineally deſcended from Haly, the ſon-in-law and only lawful ſucceſſor of Mahomet, and took upon him the title of Caliph, which includes both the ſpiritual and temporal juriſdiction. Iſhmael Sophi, the ſon of Aider, ſucceeded his father, and, being a brave and ſucceſsful prince, was confirmed in the throne by the people; and was afterwards ſucceeded by Sha Thomas, a very cruel prince, who was depoſed

depoſed by his ſubjects, and his brother, Codabundi, advanced to the throne.

Codabundi, dying in 1585, was ſucceeded by his ſon, Sha Abas, who enlarged the kingdom of Perſia on every ſide; he recovered the province of Candahor from India, reduced the kingdoms of Lar and Ormus, and expelled the Turks from great part of Armenia and Georgia: he was the greateſt of this race of kings; and having reigned forty years, was ſucceeded by his grandſon, Sha Sephi, who proved a very cruel and tyrannical prince, and drank to that exceſs, that he deſtroyed himſelf after a reign of fourteen years. He was ſucceeded by his ſon Sha Abas II. who was no leſs addicted to drinking than his father; and at length died of a fever occaſioned by this exceſs, after a reign of one and twenty years.

Sha Abas II. was ſucceeded by his ſon, Sha Sephi II. who changed his name to Solyman; and, dying in July 1694, was ſucceeded by his ſon, Sha Hoſſein, who continued to reign in peace many years; but the court of Perſia ſetting every thing to ſale, during the reign of this prince, Mereweis Kan, a popular nobleman, purchaſed the government of Candahor, but was ſoon diſplaced to make room for another nobleman who advanced more money. Mereweis, upon this, breaking out into open rebellion, aſſembled his friends and dependants, and drove his rival out of Candahor; after which ſucceſs, he began his march to Iſpahan, the

the capital of Perſia, but died before he arrived there.

Mahamood, the ſon of Mereweis, however, advanced with the army to Iſpahan, took that city, and murdered the king and all the royal family, except prince Thomas, who eſcaped, and fled to the north of Perſia. Mahamood's uſurpation was, however, but of ſhort continuance, for he was murdered by Eſriff, one of his officers, who uſurped the throne. In the mean time prince Thomas aſſembled a body of troops, and was joined by a great number of royaliſts; and inviting into his ſervice Kouli Khan, a nobleman and general of great fame on the frontiers of Uſbec Tartary, defeated Eſriff, took him priſoner and put him to death, Kouil Khan, after the defeat of Eſriff, marched againſt the Turks, and recovered all the places they had taken on the Perſian fron-frontiers; and, by treaty, prevailed on the Ruſſians to evacuate that part of Perſia they had poſſeſſed themſelves of. Theſe ſucceſſes having rendered Kouli Khan very popular, he depoſed his maſter Sha Thomas, put him to death, and uſurped his throne, ſtiling himſelf Sha Nadir, or king Nadir.

One of the ſons of Mereweis, the firſt uſurper, having poſſeſſed himſelf of Candahor, Sha Nadir laid ſiege to that city, which lying on the frontiers of India, he received an invitation, from a faction there, to march into that kingdom, which he very readily complied with,

and the Mogul being betrayed into his hands, he marched to Deily, the capital of India, ſummoned all the viceroys and governors of provinces to attend him, and bring with them all the treaſure they could raiſe. Having, by theſe means, amaſſed the greateſt treaſure that ever any prince was poſſeſſed of, he returned to Perſia, giving the Mogul his liberty, on condition of reſigning the provinces on the weſt ſide of the Indus, to the crown of Perſia. He afterwards made a conqueſt of Uſbec Tartary; then marched againſt the Dagiſtan Tartars, but loſt great part of his army in their mountains, without fighting. He defeated the Turks in ſeveral engagements, but, laying ſiege to Bagdad, was twice repulſed. He proceeded to change the religion of Perſia to that of Omar, hanged up the chief prieſts, put his own ſon to death, and was guilty of ſuch cruelty, that he was at length aſſaſſinated by his own relations, in 1747, upon which there appeared a multitude of candidates for the crown of Perſia, moſt of them the relations of Sha Nadir, but the fortunate prince was Kerim Khan, who was crowned at Tauris in 1763, and ſtill fills the Perſian throne.

THE

CHAP. III.

Of INDIA.

SECT. I.

A general Account of INDIA.

THAT vaſt tract of country now generally known by the name of INDIA, and the EAST-INDIES, is ſituated between 66 and 109 degrees of eaſt longitude, and between 1 and 40 degrees north latitude. It is bounded by Tartary on the north, by China and the Chineſe Sea on the eaſt, by the ſame ſea and the Indian Ocean on the ſouth; and by the Indian Ocean and Perſia on the weſt.

India is diſtinguiſhed into two general diviſions, viz. India within the Ganges, and India beyond the Ganges.

India within the Ganges, called alſo Indoſtan, or the empire of the Great Mogul, is a peninſula in the Indian Ocean, ſituated on the weſt ſide of the Ganges. It is divided into five grand diviſions. 1. The ſouth-eaſt coaſt, ſituated on the bay of Bengal, called the coaſt of

Coromandel, contains the provinces of Madura, Tanjour, Biſnagar, Golconda, and Orixa, each of which provinces is denominated from its reſpective chief city. 2. The ſouth-weſt coaſt of India, uſually called the coaſt of Malabar, contains the province of Decan, or Viſapour, with its chief city of the ſame name, and the province of Cambaya, or Guſarat, the chief city of which is Surat. 3. The north-eaſt diviſion of India, comprehending the provinces of Bengal, on the mouths of the Ganges, and thoſe of the mountains of Naugracut, contains the provinces of Bengal Proper, the chief cities of which are Calicuta, a French government, or factory; Fort William, Huegly, and Dacad, Engliſh ſettlements, and Malda, a Dutch ſettlement; the provinces of Naugracut, of Jeſuat, Patna, Nechal, Gor, and Rotas, each denominated from its reſpective chief city. 4. The north-weſt diviſion, on the frontiers of Perſia and the river Indus, contains the province of Soret, the chief city of which is Jaganal; the provinces of Jeſſelmere, of Tata, of Bucknor, of Multan, of Haican, and of Cabul, each of which is denominated from its reſpective chief city. 5. The middle diviſion comprehends the province of Candiſh, the chief city of which is Medipour; the provinces of Chitor, Berar, Ratipor, Narvar, Gualeor, Agra, Delly, Lahor, Hendowns, Caſſimere, Jengapour, and Aſmer, each of which is denominated from its reſpective chief city.

This

This diviſion of India contains alſo on the ſea coaſt ſeveral fortified places, governments, and factories, belonging to the Engliſh, French, Portugueſe, Dutch, and Daniſh.

India beyond the Ganges is alſo a peninſula in the Indian Ocean, ſituated on the eaſt ſide of the river Ganges, and diſtinguiſhed into the following four grand diviſions. 1. The north-weſt is the kingdom of Acham, the chief city of which is Chamdara; and the kingdoms of Ava and Aracan, each denominated from its chief city. 2. On the ſouth-weſt are the kingdoms of Pegu, Martaban, Siam, and Malacca, retaining each the name of its chief city. 3. On the north-eaſt, the kingdoms of Tonquin, the chief city of which is Cachao; and the kingdom of Laos, the chief city of which is Lanchang. 4. On the ſouth-eaſt the kingdom of Cochin China, the chief city of which is Thoanoa; the kingdom of Cambodia retaining the name of its chief city; and the kingdom of Chiampa, the chief city of which is Padram.

The mountains of India are many: thoſe of Caucaſus, which have been mentioned already, divide the Hither India from Uſbec Tartary; thoſe of Naugracut ſeparate India from the Tartars of Thibet; and the mountains of Balagate, which run almoſt the whole length of Hither India, from north to ſouth, are ſo high, that they ſtop the periodical weſtern winds and rains, commonly called monſoons; the rains beginning a month ſooner on the Malabar coaſt than

they do on the eaſtern coaſt of Coromandel. There are alſo mountains which run from north to ſouth the whole length of the farther India.

The chief rivers of India are, 1. The Indus, from which the country was probably named, and which, riſing in the northern mountains, runs ſouth, and, deſcribing the weſtern boundary of the country, falls into the Indian Ocean by ſeveral channels below Tata; receiving in its courſe the river Attock, ſuppoſed to be the antient Hydaſpes. 2. The Ganges, which riſing in the ſame northern mountains, runs ſouth-eaſt, and, after a courſe of 3000 miles, falls into the bay of Bengal by ſeveral channels. 3. The Jemmina, which runs from north to ſouth by Delly and Agra, and falls into the Ganges. 4. The Guenga, which, riſing in the Balagate mountains, runs from weſt to eaſt, and falls into the bay of Bengal; and, 5. The Chriſtina, which riſes alſo in the Balagate mountains, and, running eaſt, falls likewiſe into the bay of Bengal.

The air of this vaſt tract of country, which ſtretches from one to 40 degrees of latitude thro' a great many climates, muſt conſequently be different in the ſouthern from what it is in the northern provinces: the northern and mid-land provinces of India enjoy a fine, ſerene, temperate air, while the ſouthern provinces are parched with heats, which would be intolerable, were it not for the monſoons, or fixed ſeaſons of rain and wind, with which the countries lying

ing in the Torrid Zone are cooled and refreſhed. Theſe regular winds on the coaſt of India, are obſerved to blow conſtantly ſix months one way, and ſix months another; namely, from April to October, or thereabouts, they blow from the ſouth-weſt, and from October to April from the north eaſt, only varying now and then a point or two on either ſide. The ſhifting of theſe contrary winds, which is called the breaking up of the monſoons, is uſually attended with violent ſtorms or hurricanes, ſuch as we very ſeldom experience in this part of the world, and which render the navigation of the Indian ſeas very dangerous at that time of the year. Beſides theſe periodical winds, they have land and ſea breezes, which ſhift once in twelve hours, except the monſoons are violent, for then the breezes give way to the tempeſt; and it is theſe ſea breezes that are ſo refreſhing to the ſouthern parts of India. During the rainy ſeaſon, which continues ſeveral months, the clouds that obſcure the heavens, defend the natives from the ſcorching ſun. The reſt of the year they enjoy a pure and ſerene ſky, free from ſtorms and hurricanes, and ſuch as our climate does not afford us. The trees and plants retain a perpetual verdure, and ripe fruits and bloſſoms of one kind or other are to be ſeen throughout the year; ſo that the ſight, the taſte, and the ſmell, are conſtantly regaled in their delicious gardens.

SECT

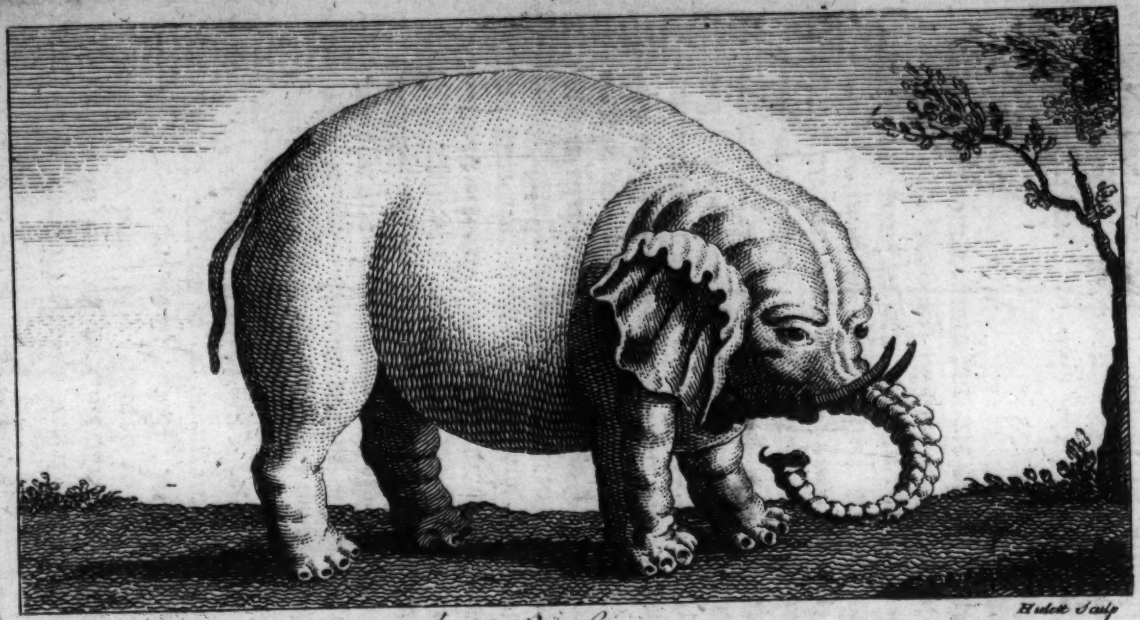
SECT. II.

A particular Account of the moſt curious natural Productions of India, *in the Animal, Vegetable, and Foſſil Kingdoms; and of other natural Objects of Curioſity.*

ANIMALS.

THE elephant, the largeſt of all quadrupeds, and an animal which, in many reſpects, merits our attention, is a native of India. When at full growth, it meaſures from ſeventeen to twenty feet in height from the ground to the higheſt part of the back, which is ſix or ſeven feet broad, and ſomewhat protuberant. The elephant has a round thick body, a large ſhort head, and a ſhort neck; a long proboſcis, ſnout, or trunk, hanging down almoſt to the ground; a little narrow mouth, with two long tuſks proceeding from the upper jaw, one on each ſide of the proboſcis; beſides four ſtrong grinders in each jaw; ſmall piercing eyes, large flat ears, and a long tail. Its legs are round and thick, ſupporting its vaſt weight like ſo many columns; and its feet are ſhort, thoſe before being broader and rounder than thoſe behind, each of them defended by four hoofs. Its ſkin is very hard, eſpecially on the breaſt; its colour is generally duſky or black, but there is a white ſpecies, not ſo common as the others.

The



The Elephant

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The proboſcis or trunk of the elephant is of ſuch a ſtructure, that he can extend or contract, dilate, raiſe or depreſs, and bend or twiſt it about at pleaſure. Sometimes he makes it of a concave, ſometimes of a convex form; now doubles it, again expands it, and in ſhort turns it round every way with ſurpriſing agility. By this member he takes in his meat and drink, and conveys them to his mouth; by this he takes up a vaſt weight, levels trees, and makes uſe of it as a hand upon all occaſions; and it likewiſe ſerves for the purpoſe of ſmelling and reſpiration. The proboſcis is likewiſe of ſingular ſervice to the ſhe elephant in bringing up her young; for it is very remarkable, that the old one ſucks herſelf, and, by means of her trunk conveys the milk into the mouth of the young one. And herein we may obſerve the wiſe contrivance of the Author of Nature, the nipples of the elephant being placed about the breaſt, and not near the hinder legs, as in mares, cows, and other quadrupeds; for the young elephant not being able to ſuck its dam, by reaſon of the poſition of its mouth under the proboſcis, the nipples are ſituated ſo as to be reached by the mouth of the dam, and thereby proviſion made for the nouriſhment of her offspring.

The grinders of the elephant are of ſuch a thickneſs, both in the upper and lower jaw, as contributes to render the mouth narrow; nor need it be broader, becauſe the ſtrength of of the grinders is ſo great, as to comminute the aliments

aliments at once in ſuch a manner, that they do not want to be moved to and fro in the mouth, in order to be farther maſticated, as is uſual with other animals; and therefore the tongue is ſmall, ſhort, and round, not thin and flat, as in an ox, and has a ſmooth ſurface. As to the tuſks of the elephant, which are what we call ivory, the male has them larger than the female, ſome of them being ſeven or eight feet long, and weighing a hundred, a hundred and forty, or a hundred and fifty pounds; inſomuch that Tavernier tells us, they make door-poſts of them in the Indies, and it is related that in the kingdom of Laos they make fences with them round their gardens. The ſame traveller ſays, that the elephants of Ceylon have no tuſks, except the firſt which the female produces; and this ſeems to be confirmed by Mr. Knox, in his account of that iſland, who ſays that few elephants there have tuſks, and thoſe only the males.

The natural food of the elephant is graſs, and when that is wanting they dig up roots with their tuſks. They have a very acute ſenſe of ſmelling, whereby they readily find out their food, and avoid all noxious herbage. When they are tamed they eat hay, oats, barley, or ſuch other food as horſes and oxen do; and they drink clear water readily enough, though they naturally affect that which is muddy. They drink a vaſt quantity, ſucking it up by the trunk, and thence conveying it to the mouth. It appears to have been a cuſtom to

give

give them ſpirituous liquors when they went to battle, in order to make them drunk and furious.

The elephant is ſaid to live to a great age, even to a hundred and twenty, two hundred, or three hundred years; nay, there are ſome who affirm, that they live to be five hundred years old, and that at two hundred years they are full of ſtrength and vigour. Some of theſe numbers exceed all probability, though the longevity of the animal is not diſputed. Tavernier, who travelled in India, tells us, he could never learn exactly how long the elephant lived, but that he was told by one of the keepers, that he knew ſuch an elephant to have been in his great-grandfather's, grandfather's and father's cuſtody, which he modeſtly computes not to have been leſs than a hundred and twenty or thirty years. Mr. Blair allows, that the elephant generally lives to a great age, though it is an animal ſubject to ſeveral diſtempers.

The manner of taking elephants is as follows. They dig deep pits and cover them with boughs, graſs, &c. which though the elephants ſometimes perceive, for they are very ſagacious, yet they frequently fall into the ſnare. Thoſe, however, who happen to eſcape the danger, are ever after very diſtruſtful, and will break off a branch of a tree with their trunk, with which they examine every ſtep of their way, for fear of a pit under a deceitful covering. Another method

method of taking them, practiſed in the kingdom of Pegu, is to drive into the ground a great number of wooden piles, at ſuch a diſtance from each other as to ſuffer a man to paſs, but not an elephant. They then let looſe into the woods ſome tame females, to entice the males, who following the females, are led into the incloſure, and there confined and taken. Sometimes the king of Pegu employs a vaſt number of men to ſurround a whole foreſt where the elephants haunt, and driving them all together into narrow bounds, he picks and chooſes ſuch as he has a mind to, and lets the reſt eſcape.

The rhinoceros of all quadrupeds, approaches neareſt to the elephant in ſize, but is not equal to it in that reſpect; the body is nearly as bulky, but the legs are much ſhorter. A full grown rhinoceros meaſures fourteen feet from the ground to the higheſt part of the back; and the legs are ſo remarkably ſhort, that with all their height, the belly comes near the ground: the head is very large and oblong, the ears are large and long, and in ſome degree reſemble thoſe of a hog; the eyes are very ſmall, and do not ſtand on the upper part of the head, as in other animals, but at a ſmall diſtance from the extremity of the ſnout; on the upper part of the ſnout, near the extremity of it, there ſtands a horn of a conic figure, and very ſtrong; it grows to about two feet and an half in length, and is a little bent backward; its colour is black, and its ſubſtance very firm and hard; the

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The Rhinoceros

the neck is ſhort and very thick; the body rounded and enormouſly big; the legs are very thick and clumſy to appearance; the feet are broad and divided into toes; the tail is ſhort, and furniſhed with ſome long and extremely thick hairs; the colour of the creature is tawny; the ſkin is remarkably thick, and hard, ſo that the creature could not eaſily turn itſelf in any direction, but that nature has formed a kind of joints and folds in it, by means of which it moves its body, though in an unwealdy and aukward manner; it generally frequents the parts of the country which is fartheſt from the reſort of men; it feeds on vegetables, and is, like the elephant, a native of Africa as well as Aſia.

The rhinoceros with a double horn is a ſpecies greatly reſembling the former; at the upper part of the noſe there grows a horn as in the other ſpecies, and juſt behind it another of the ſame form and colour, but ſmaller. The elephant and rhinoceros are ſaid to bear ſuch a hatred to each other, that they ſeldom meet without a battle, in which the rhinoceros endeavours to pierce the elephant's belly with his horn; but if he miſſes his aim, the elephant is too hard for him, with his tuſks and proboſcis.

In ſeveral parts of the Indies, but chiefly in the kingdom of Golconda, there is a kind of goats, in whoſe ſtomach is generated a medicinal ſtone called Bezoar, compoſed of ſeveral laminæ or coats like an onion, and ſaid to be

endued with a power of reſiſting poiſon. Theſe ſtones are of different ſhapes and ſizes; ſome are formed like a kidney, or French bean; others are round, oblong, and of an irregular figure. The buds of a certain ſhrub, on which the animal brouzes, are ſometimes found in the middle of it, and ſuppoſed to be the baſis whereon it is formed. It conſiſts of a greeniſh or olive-coloured ſubſtance, diverſified with white ſtreaks, which run through the whole body of the ſtone; and when broken between the teeth, it adheres to them like a gently glutinous matter, and gives a little tinge to the ſaliva. The larger the ſtone, the more valuable it is held, its price increaſing like that of the diamond; but perhaps its rarity, and the peculiar manner of its formation, have contributed more to its reputation, than any intrinſic worth.

There is another kind of goat, or hart, according to ſome, pretty common in Tonquin, Cochin-China, and ſeveral parts of Tartary, which affords us that ſtrong perfume we call muſk, the generation whereof has occaſioned various diſputes and conjectures. Muſk is a pinguious and unctuous ſubſtance, not unlike grumous blood, of a blackiſh ruſty colour, of a ſomewhat acrid and bitter taſte, of a fragrant ſmell, and found in a follicule, bag, or tumour, ſituate near the navel of the animal.

The merchants have a fraudulent way of adding the blood, ſkins, and other parts of

of the animal to the muſk; and with this mixture they ſtuff bladders, and ſell it as true and genuine. The fraud, however, is eaſily diſcovered; for if muſk evaporates when burnt, it is reckoned genuine; but if there remains ſomething like a coal, it is adulterated.

The civit cat, an animal that yields the perfume called civit, is a native of the Eaſt-Indies, as well as of Africa and America. It is a ſort of wild cat, not much unlike our tame ones, except that his head more reſembles that of a fox; his ſkin is ſpotted, his claws are leſs dangerous, and his cry different. The perfume this animal produces is an unctuous ſubſtance, of the conſiſtence of honey or butter, and of a moſt fragrant and grateful ſmell. This perfume is not the ſeed, nor ſuet, nor ſweat, nor teſticles of the animal, as ſome would perſuade us, but is a peculiar excrement ſecreted by nature, and collected in a little bag of a glandulous ſubſtance, ſeated under its tail, between the anus and pudendum. The Dutch, ſettled in the Indies, bring up a conſiderable number of theſe creatures, and furniſh us with part of our civet, which is taken from time to time as the receptacle fills, and abounds in proportion as the animal is fed.

The woods, in ſome parts of the Indies, are full of monkeys, apes, and baboons, which are too well known in this country to require a particular deſcription. The baboon has a long face like a dog's, is commonly black and hairy, has a rough ſkin, and his feet are armed with

very ſtrong nails. He mimics ſeveral human actions, eſpecially in fitting and eating; and is of a very vicious diſpoſition, and fond of women. What ſome authors call the man-tyger, and diſtinguiſhed by a bunch of hair upon his head, and another under his chin, reſembling a beard, is in reality nothing but a large baboon. The monkey partakes much of the ſubtle nature of the baboon, is very miſchievous and unlucky, and wonderfully nimble and expert in climbing. Theſe creatures are of different ſorts and ſizes, according to the countries where they are bred; but thoſe of the Eaſt-Indies are moſt valued, on account of their being finely ſpotted.

The ape is rather more miſchievous than the monkey, and much more fierce and cruel, ſo that he will even venture to attack a man, whom he perfectly imitates in ſeveral of his actions. There are divers kinds of apes, as the bear-ape, the fox-ape, &c. ſo called from ſome reſemblance they bear to thoſe animals.

The parrot is a bird found in great numbers in the woods of the Eaſt-Indies, and the warm parts of America. There are ſeveral ſorts of parrots, differing both in ſize and colour. The common parrot has a large head, with a hard hooked bill, the upper part whereof hangs over the lower; and of this he makes great uſe in climbing and deſcending, firſt catching hold of any thing with his bill, as it were with a hook, and ſo drawing up his body and faſtening his feet

feet. The parrot is the only bird, and indeed the only animal we know of, except the crocodile and gar-fiſh, that moves its upper jaw, which is immovable in all other creatures. His tongue is broad, reſembling that of a man, whoſe voice and ſpeech he imitates better than any other bird, and has an excellent memory. The feet of the parrot are of a ſingular faſhion, not having three claws ſtanding forwards and one backwards, but two each way, like thoſe of the wood-pecker. Some parrots live to a great age; but as they are bred in warm countries, they are very tender in our cold winters. They are ſubtle and miſchievous, and ſeldom forget an injury.

As there are ſuch various ſpecies of the parrot kind, that the curious have obſerved above a hundred ſorts of them, we ſhall only deſcribe two or three of the moſt remarkable. The yellow lawry, or parroquet, brought from the Eaſt-Indies, is about the bigneſs of a lark, having a bill of a grey colour, and very hooked. Its legs and feet are of an aſh-colour, and its tail reaches eight or ten inches beyond the ends of the wings, the feathers being of a pale roſe-colour, terminating in a lovely blue, or a mixture of white and green. Its belly, head, neck, and back, are of a beautiful reddiſh colour; but the wings are chiefly green, intermixed with red feathers, one half whereof is variegated on each ſide with yellow, which, expoſed to the ſun, ſhews a thouſand varieties of ſhining colours, ſcarce to be expreſſed by a painter. Theſe birds

rooſt and build on the higheſt trees, and fly in flocks, making a great noiſe, but learn to pronounce few words, if any at all.

The parroquet deſcribed by Mr. Waller in the Philoſophical Tranſactions, is a quite different ſpecies, having a ſhort neck, black eyes, a crooked bill, greyiſh legs and feet, and a tail no longer than the wings, the feathers of which, near the quill, are of a lemon-colour, next a ſcarlet for ſome ſpace, then a narrow ſtreak of green on ſome of them, after that a black, and green at the extremities. His breaſt and belly are of a fine light green; but his back, and the feathers of his wings, are ſomewhat darker. On his pinions are ſome ſhort blue feathers, and ſeveral on his rump. His bill is encompaſſed up to his eyes with a broad ſcarlet circle, reaching alſo down to his throat; which circle in the hen is of a paler colour, like that of an orange, and is the only obſervable difference.

The maccaw is a beautiful bird, and the largeſt of all the parrot kind, being in length, from the tip of his bill to the end of the tail, about thirty inches, and its body is equal to that of a well-fed capon. The head, neck, breaſt, belly, and part of the wings and tail of the cock, are of a fine ſcarlet; the back, and the reſt of the wings and tail, of a rich blue; and the bill is ſo much hooked, as to form an exact ſemicircle. His tail is about eighteen inches long, his legs ſhort and thick, and his talons

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The Crown Bird

talons large, black, and very crooked. The colours of the hen are ſomewhat different; but neither the hen nor cock has any merit but what conſiſts in the beauty of their feathers, for they do not entertain us with their talk like the ſmaller parrots.

The crown bird, brought from the Eaſt-Indies, is a very fine fowl, as big as a large turkey. On the top of his head grow ſeveral ſhafts or ſtalks, having little round balls on their ſummits, not unlike thoſe of an earl's coronet, of a yellowiſh colour. His bill is of a pale yellow, ſhort, thick, and ſtrong, a little bended; and juſt above it grows a ſmall red comb. On each ſide of his head he has a red ſpot, and his body is covered with long feathers, reſembling hairs, of a dark-grey colour, having a purpliſh caſt on the back and ſides, ſome broad ſtripes of red on the wings, and the thighs yellow. He has a long neck, and long legs, which are of a pale yellow colour, and his claws black.

The Amadavat bird, ſo called from its being found near that city, in the Mogul's dominions, has a red bill, in ſhape like that of a goldfinch. His neck and back are of a duſky colour, but the feathers about the rump are of a ſcarlet, or deep orange. The quill-feathers of the wings, and thoſe of the tail, are black, which laſt are about an inch and a half long, and juſt twelve in number. In ſome of theſe birds the upper part of the breaſt is ſcarlet, in others wholly black, as is the reſt of the breaſt and belly in all.

all. The legs and feet are white, and the claws very long, like thoſe of larks, but more crooked.

The Bengal jay is a bird worth taking notice of, both for its colours and ſize, being ſomewhat larger than ours in England. The top of his head is blue, his neck and breaſt of an aſh-colour, with a mixture of light brown and red. His wings are blue, as alſo his thighs and belly. The back and rump are of a greeniſh colour; the tail is of a dark blue next the rump and towards the extremity, but of a pale or bright blue in the middle. The legs and feet are of a yellowiſh brown, and the claws black.

We are informed by the jeſuit miſſionaries, that in the kingdom of Siam there is a ſort of birds called criel herons, which ſwarm upon the trees, and look like bloſſoms at a diſtance, it being a ſmall bird, with tufts of white feathers upon the head, back, and belly, which render it extremely beautiful. There is likewiſe a remarkable inſect called a fire-fly, having four wings of a bright flame-colour, two of which only are to be ſeen when they fly, and the other two when they reſt. The trees near the rivers are almoſt covered with them, and in the night they appear like ſo many lights upon the leaves.

In Cochin-China there are certain birds, ſomewhat like ſwallows, whoſe neſts may be reckoned one of the greateſt curioſities of the Indies,

Indies, being eatable, and much uſed in ſauces by the inhabitants of that country. Theſe birds build their neſts among the rocks on the ſea-coaſt, which are much in the form of our ſwallows neſts, and conſiſt of ſeveral coats or layers, one upon another; but inſtead of clay or dirt, they are compoſed of a ſort of gum, or froth of the ſea, mixed with a juice or liquor proceeding from the ſtomach of the bird, which compoſition hardens in the ſun, and becomes almoſt tranſparent.

There are two kinds of bats in the province of Malvay, in the Mogul's dominions, the one like thoſe we have in Europe, the other much different, as deſcribed by M. Thevenot, who had the opportunity of examining one which was kept by a friend of his out of curioſity. It is about eight inches long, the body round, as large as that of a duck, and covered with yellowiſh hair, but none grows upon its ears. It has a ſharp ſnout, and its head and eyes reſemble thoſe of a cat. It has no tail; but under the wings there are two teats as big as the end of one's little finger. Its legs, or arms, as ſome call them, which are four in number, ſeem to be faſtened within the wings, which are joined to the body along the ſides from the ſhoulder downwards. The wings, when extended, meaſure from point to point about two feet, are ſeven or eight inches broad, and conſiſt of a black ſkin, which looks ſomewhat like wet parchment. The two fore legs are nine or ten inches long, covered with hair, and terminating in

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five toes or fingers, which make a kind of hand. They are without hair, and have the ſame joints as a man's fingers have; and the animal makes uſe of them to ſtretch out his wings when it has a mind to fly. The hind legs are but ſix inches long, are hairy, and the feet, as the others, pretty much reſemble a man's hand, but that they have claws inſtead of nails. Theſe bats fly a great height, and are frequently ſeen clinging to the branches of trees with their talons. People who have taſted them ſay they are good meat, notwithſtanding their diſagreeable aſpect.

VEGETABLES.

AMONG the many vegetable productions of India, perhaps none is of more general uſe, or makes a more conſiderable article of commerce, than pepper, which is the fruit of a plant, or ſhrub, growing plentifully in Malabar, Malacca, and other parts of the continent, as well as in ſeveral of the iſlands. This plant is weak, and of the reptile kind, ſo that it is ſet at the roots of large trees, round which it twiſts, and climbs like hops. Its leaves in figure reſemble thoſe of ivy, but are larger, and not ſo green, of a ſtrong ſmell, and pungent taſte. In April it bears a white flower, after which the pepper comes forth in ſmall cluſters, like

like our currants, being green at firſt, and becoming red in proportion as they ripen, and at laſt black, when they are quite ripe, which is in November or December. The cluſters are then cut off, and dried for a fortnight on mats in the ſun, till the pepper falls off from the ſtalk; during which time they are often turned, but covered in the night-time becauſe of the dew. It is ſaid the plant bears no fruit till the third year, when it produces ſix or ſeven pounds; and the two following crops are much the ſame, after which it increaſes both in quantity and ſize till the twelfth year, when it bears no more, and a new ſhoot is planted in its room.

Pepper is diſtinguiſhed into two kinds, the black, and the white, which Pomet and others will have to be the fruit of two different plants; but M. Dillon, a celebrated phyſician, and author of the hiſtory of the inquiſition of Goa, aſſures us, that all the difference between the white and black pepper is, that the latter has its ſkin, which is taken off from the former by beating it before it is quite dry, or after it has been ſoaked in water.

There is another kind of pepper growing in the Eaſt-Indies, called long pepper, from its form, which in length and thickneſs equals a child's finger. It conſiſts of an aſſemblage of grains or berries ſticking cloſe together, of a browniſh colour bordering on red without, and on black within. The plant that bears it is like that of the common pepper, but its leaves

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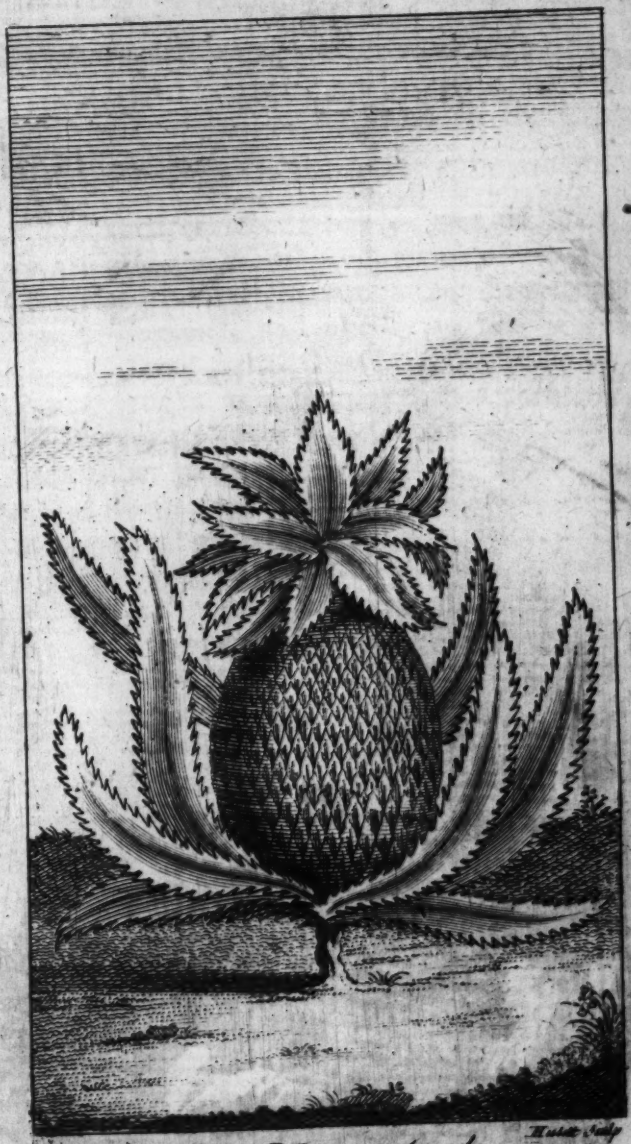
are ſmaller and greener; and as to the fruit itſelf, its taſte is leſs ſharp than the former.

Though rice is not peculiar to the Indies, yet being the principal grain of thoſe countries, and throughout the Eaſt, it ſeems more proper to mention it here, than in any other place. It is the ſeed of a leguminous plant, growing in cluſters, being terminated with a beard, and ſeverally incloſed with yellow capſulæ or caſes. When ſtript of their ſkin, the grains appear almoſt oval, of a ſhining white colour, and as it were tranſparent. In the Indies, the women thraſh and dreſs all the rice, which is a very painful office. This grain, which is the food of at leaſt two thirds of mankind, is undoubtedly a very wholeſome aliment; and as to what has been ſaid, that living much upon rice is injurious to the eyes, and brings on blindneſs, the judicious look upon it as a vulgar error.

The ananas, or pine-apple, as we call it, from the reſemblance it bears to the cones of pines and firs, is a moſt delicious fruit, which grows ſpontaneouſly in the warm parts of the Eaſt-Indies, as well as in America. It is the product of an herbaceous plant, with leaves like an aloe, and the top of the fruit is adorned with a little crown, and alſo with a bunch of leaves. The pulp is fibrous, but diſſolves in the mouth, and has the fine taſte of the peach, the quince, and the muſcadine grape, all together. Great endeavours have lately been uſed to cultivate the



A Pine Apple

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the plant in Europe, which have been attended with ſucceſs, that very fine fruits of this kind are now produced in England, in the gardens of the curious.

The coco, or cocoa-tree, is one of the moſt remarkable and uſeful productions of the Indies. This tree grows ſtrait without any branches, till near its ſummit, and uſually to the height of thirty or forty feet. The leaves, which are of a great length, and terminate in a point, ſerve the Indians to cover their houſes with, and for many other purpoſes. Above the leaves, ariſe ſeveral ſhoots, as thick as a man's arm, and on the top of all grows a large excreſcence, in form of a cabbage, excellent to eat, and far exceeding our fineſt cabbages in flavour. From the ſides, and upper part of the cabbage, there likewiſe ſhoot out cluſters of pods, containing ſome ſmall kernels, taſting exactly like the Engliſh walnut. The nuts, which are the fruit of the cocoa-tree, hang in cluſters four or five feet together, and are as big as a man's head, when at full growth. Before they are ripe, they contain a clear cooling water or milk, which in time condenſes to a pulp, and becomes an excellent food; and it likewiſe affords an oil, equally good either for the lamp or table. The ſhell of the nut is made into bowls, ſpoons, and other utenſils: and in the kingdom of Siam, they are uſed as meaſures for things either dry or liquid. From the cocoa-tree, the Indians extract a liquor, called ſuri, which is of a grateful taſte, and intoxicates like wine. It is pretty

ſweet when newly extracted, but in a little time becomes more acid; and, from this liquor, is diſtilled a water or ſpirit, that burns in the fire like brandy. The ſuri, we apprehend, is the ſame liquor that ſome authors mention under the name of toddy, from whence Mr. Lockyer aſſures us they diſtil the ſpirit we call arrac, which is the Indian word for all ſtrong waters.

There is a remarkable ſpecies of palm-tree called areca, which is common in Siam, and other parts of the Indies. The trunk of this tree is ſtrait, and without branches, like the cocoa; its leaves grow in the ſame manner, and it bears a fruit with a green covering, of the bigneſs and ſhape of a pullet's egg. This covering, or rind, conſiſts of numerous fine filaments, running lengthways, from the ſtalk to the head, under which is contained the fruit or nut, externally of a browniſh colour, ſhaped like a nutmeg at one end, but flattiſh at the other. It is white within, and marbled with purpliſh veins, but has very little taſte. The Indians chew this nut wrapped up in a betel leaf, with lime made of calcined ſhells, which they affirm to be a mixture of a grateful taſte, ſtrengthening the gums, and promoting digeſtion.

The betel, or betle, juſt now mentioned, is a plant that grows in all the Indian provinces on the ſea coaſt. The Indians chew it in the morning, afternoon, and evening, and carry it about with them almoſt continually; but they

uſe the nut and lime with it to qualify its bitterneſs. Some of the rich people uſe it with camphire, and others with aloes-wood, muſk, and ambergreaſe. It is ſaid to ſtrengthen the gums, and to corroborate the heart, ſtomach, and brain. If chewed immediately after breakfaſt, it renders the breath agreeable; but it blackens the teeth, and in time corrodes and looſens them.

The lignum aloes, or aloes-wood, much uſed in the Eaſt as a perfume, has its name from its bitterneſs, which reſembles that of the aloes juice. The tree grows in Laos and Cochinchina, and is much of the ſame ſize and figure of our olive-trees. The trunk conſiſts of three ſorts of wood, very different in colour and properties, that which lies immediately under the bark, being black, ſolid, heavy, and almoſt like ebony. The ſecond, which is a light veiny wood, and of a tan colour, is the calambac, or true aloes-wood, which is brought to us from Surat, in conſiderable quantities. The heart, or innermoſt part, called tambac, is more valued by the Indians than gold itſelf, and is therefore very ſcarce and dear. The calambac comes to us in ſmall pieces, of yellowiſh brown colour, with black or purple-coloured reſinous veins interſperſed, and is of a bitter, hot, aromatic taſte; and when caſt on the fire, it melts like wax, and yields a very fragrant ſcent.

The benzoin, or benjamin of the ſhops, is obtained by inciſion from a tree growing in the

Eaſt-Indies, to a conſiderable height and thickneſs, and bearing leaves like thoſe of the lemon-tree, but ſmaller, and not ſo green. The gum, as brought to us, is generally very foul, ſometimes of a reddiſh, and ſometimes of a yellowiſh colour, of an agreeable taſte, and aromatic ſmell.

In ſeveral parts of the Indies, the tamarind-tree grows plentifully, which bears a tart agreeable fruit, by ſome called Indian dates, and by others, the Indian acacia. The bark of this tree is not unlike our aſh, or walnut-tree, and its leaves reſemble thoſe of the female fern. Its flowers are joined eight or ten together, like thoſe of the orange-tree; and its fruit is in a pod the length of ones finger, and ſomewhat thicker, covered at firſt with a green rind, which afterwards becomes brown, and contains a blackiſh acid pulp, among which are found ſeeds, reſembling lupines.

The plant from whence indigo is drawn, grows in ſeveral parts of the Mogul's dominions, as well as in America. It ſomewhat reſembles roſemary, and riſes to the height of three or four feet, ſome ſay ſix or ſeven, bearing a flower like that of the thiſtle, and having a ſeed like a fenugreek. When the plant is arrived at a certain height, and the leaves are in a good condition, they are ſtripped from the ſtalks, and thrown into large pits, as Tavernier informs us, half filled with water. Here they are bruiſed, and ſtirred about till the water appears

pears very thick and muddy, and after a few days ſettling, the water is drawn off, and the ſlimy ſediment taken up in baſkets, which is made up in pieces, ſhaped like children's tops, or in flat cakes, and afterwards dried in the ſhade.

In Malacca, beſides the common fruits of the Indies, they have the mangoſtan the delicious fruit, almoſt like an apple, the rind whereof is thick, and of an aſtringent quality. It has kernels like cloves of garlic, of an agreeable taſte, but very cold.

They have alſo the ramboſtan, another fruit, about the ſize of a walnut, with a tough ſkin, covered with capilaments, and containing a very ſavoury pulp. The darean is another excellent fruit of that country, which indeed is offenſive to the noſe, but moſt grateful to the palate. Its rind is thick and yellow, and its pulp looks like cream, but is more delicious. It is warm and nouriſhing, and ſtrengthens the ſtomach. There is likewiſe plenty of mangoes, and particularly a ſpecies called ſtinkers, being very offenſive both to the ſmell and taſte.

We had almoſt omitted one of the moſt remarkable trees that India produces, namely, the banian-tree, ſo called from the veneration it is held in, by the Banians, a religious ſect in that part of the world. The branches of this tree bend down to the ground, where the ſlender twigs take root and grow upwards; the branches

branches of theſe bend down, likewiſe take root, and grow up again; and, by this means, what was originally but one tree, will ſpread over a vaſt ſpace of ground, and become a multitude of trees, forming, by the manner of their growth, very delightful arbours and arches. The heathen natives frequently make uſe of theſe trees as places for their idols, and retirements for their penitentiaries, and other perſons, who ſeem in a more particular manner to be devoted to the exerciſe of religion.

FOSSILS.

OF all the bodies of this claſs that the Indies afford, the diamond deſervedly claims our firſt attention, as it far exceeds all other gems in value, hardneſs, and luſtre. The diamond, in its moſt perfect ſtate, is clear and pellucid as the pureſt water, and is eminently diſtinguiſhed from all other ſubſtances, by its vivid ſplendor, and the brightneſs of its reflections. However, it is not unfrequently found tinged with a yellowiſh, bluiſh, reddiſh, and ſometimes a greeniſh caſt, by the accidental mixture of ſome metalline particles; but the tinges are uſually ſlight, and in theſe ſtates it is extremely different from other gems of thoſe colours, being of infinitely greater luſtre. The diamond is found of various ſizes, but generally ſmall, the large ones being very ſeldom to be met

with; and as its ſize is uncertain and irregular, its ſhape is much more ſo; but all its varieties of figure are found no way to affect the internal ſtructure of the body, which by the microſcope appears to conſiſt of a great number of parallel plates or tables, extremely thin, and laid over one another with the utmoſt regularity.

Diamonds are found in the Eaſt-Indies chiefly in the kingdoms of Golconda, Viſapour, Bengal, and the iſland of Borneo. The diamond-mines are generally adjacent to rocky hills and mountains, and ſometimes the diamonds are found ſcattered in the earth within two or three fathoms of the ſurface. In other places, they ſink through rocks to the depth of forty or fifty fathoms, till they come to a ſort of mineral earth, in which they find the diamonds incloſed. This earth is ſometimes of a yellowiſh, and ſometimes of a reddiſh colour, and adheres to the ſtone ſo ſtrongly, that it is difficult to get it off. A ſufficient quantity of this earth being dug out of the mine, it is thrown into a ciſtern of water, where having ſoaked for ſome time, it is ſtirred about till the clods are broken, and the gravelly matter falls to the bottom. After this, a vent is opened, the foul water let out, and the ciſtern ſupplied with clean, till all the earthy ſubſtance be waſhed away, and nothing but gravel remains. What thus ſettles at the bottom, is ſpread to dry in the ſun, then ſifted, and afterwards carefully ſearched with the hands, to find out the diamonds; at which they are ſo expert, that the leaſt

leaſt bit of a ſtone can hardly eſcape them. It ſometimes happens, however, that the earth is ſo fixed about the diamonds, that before they are rubbed on a rough ſtone with ſand, their tranſparency cannot be diſcovered.

In the kingdom of Golconda, or in that of Viſapour, according to ſome maps, are the mines of Raolconda, which have been diſcovered above two hundred years. The earth here is ſandy and full of rocks, and in theſe rocks are found ſeveral little veins, half an inch, or an inch broad, out of which the miners, with hooked irons, draw the ſand or earth that contains the diamonds, breaking the rock when the vein terminates, that the track may be found again, and continued. To ſeparate the diamonds from this earth, it undergoes ſeveral waſhings, and other operations, as we have already obſerved. The miners work quite naked, except a thin covering over their privities; and, beſides this precaution, have likewiſe inſpectors, to prevent their concealing the diamonds; which yet, notwithſtanding all this care, they find opportunities of doing.

There are other mines at Gani, or Coulour, in the kingdom of Golconda, wherein they find diamonds from ten to forty carrats, and upwards, but they are not very clear, their water being uſually tinged with the colour of the ſoil, which in ſome places is yellowiſh, in others black and moiſt, and in others reddiſh. Here the miners dig to the depth of twelve or four-

teen

teen feet, where they find water, which prevents their going farther. The earth is carried from the mine, by women and children, into a neighbouring incloſure, where it is waſhed, and then dried and ſifted. According to Tavernier, there are generally ſixty thouſand perſons, men, women, and children, employed in theſe mines of Coulour. They work naked like the miners at Raolconda, and are watched in the ſame manner by inſpectors.

A great number of diamonds are found near Soumelpour, a large town, in the kingdom of Bengal, ſituated on the river Goual. From this river all our fine diamond points, or ſparks, called natural ſparks, are brought, where they ſearch for them after the great rains are over, that is, after the month of December. At that ſeaſon, when the water is grown clear, eight or ten thouſand perſons, of all ages and ſexes, come out of Soumelpour, and the neighbouring villages, and examine the ſand of the river, going up it to the very mountain, from whence it ſprings. After this examination, they proceed to take up the ſand, wherein they judge diamonds likely to be found, which is done in the following manner: having made a dam round the place with earth, ſtones, faſcines, &c. the river being then very low, they lade out the water, and dig about two feet deep, carrying the ſand into a place walled round, on the bank of the river, where the proceſs is much the ſame as at the mines above-mentioned, and the

the workmen are watched with equal ſtrictneſs.

As to the diamonds of the iſland of Borneo, they are found in the ſand of the river Succadan, or Succadano, and perhaps in ſome other parts of the iſland, with which we are little acquainted.

The carbuncle is a very beautiful gem, found only in the Eaſt-Indies, ſo far as is yet known, and there but very rarely. Its colour is a deep red, reſembling that of a ripe mulberry, and going off, where paleſt, into a ſtrong ſcarlet, not into the purpliſh or violet tinge of the ruby and garnet; but when held up againſt the ſun it loſes its deep tinge, and becomes exactly of the colour of burning charcoal, from whence it ſeems to have obtained its name. It is generally found pure and faultleſs, and is naturally of an angular figure, ſmaller at one end than the other, which end tapers to a point like a pyramid, and is more finely coloured than the lower part of the column. It is of the ſame degree of hardneſs with the ſapphire, which is ſecond only to the diamond; and it bears the fire unaltered, not loſing its colour, or becoming at all the paler for the trial. This has been experienced by ſome of our jewellers, who, diſliking its too deep colour, have endeavoured to render it more vivid and ſtriking to the eye, by diveſting the gem of a part of it, but always without ſucceſs. Many authors have confounded the carbuncle with the ruby, and determined

termined that every ruby which exceeds twenty-four carats is properly a carbuncle; but the two gems are eſſentially different.

The true ruby, in its moſt perfect ſtate, is a gem of great beauty and value, and to be found only in the Indies, the principal mines of it being in the kingdom of Pegu, and in the iſland of Ceylon. Its colour is red, in very different degrees, but always with a greater or leſs admixture of purple. Its ſize is various, but the moſt common is that of a large pin's head, though it is ſometimes met with of eight or ten carats, and even twenty or thirty; nay we have accounts of ſome that weigh more than a hundred. It is never of an angular ſhape, but always of a pebble-like figure, and is commonly ſo naturally bright and pure on the ſurface as to need no poliſhing, but it is often debaſed by blemiſhes or foulneſs, which very much diminiſh its value.

The hyacinth of the antients was a gem of a purple colour, tending to a blue, being indeed a variety of the amethyſt, but the modern hyacinth is of a red colour, with an admixture of yellow; and though it be not ſo gaudy as the other red gems, the fineſt ſpecimens of it are very beautiful. It is of various ſizes, from that of a hempſeed to that of a nutmeg; and its ſhape is not leſs uncertain, being ſometimes found in an hexangular column terminated pyramidically, and at others in form of a roundiſh, or oblong, and generally ſomewhat flatted pebble. This

gem

gem is found in ſeveral parts of Europe, but the fineſt of them, like all other precious ſtones, are the product of the Indies. When it is of a pure and bright flame-colour, which is its moſt perfect ſtate, the jewellers call it *hyacintha la bella*; and they diſtinguiſh two or three other kinds, to which they give different names, according to their different tinges of red or yellow.

The garnet, the ſapphire, the amethyſt, and the opal, though all of them found in the greateſt perfection in the Eaſt-Indies, have been already taken notice of in the courſe of this work, and therefore need no farther deſcription; but there are two or three other gems produced in the countries we are now ſurveying, which are too beautiful to eſcape our obſervation. The emeralds of India are evidently finer than thoſe of any other part of the world, but being ſcarce, and at preſent found only in the kingdom of Cambaya, very few of them have of late been imported into Europe, moſt of thoſe which our jewellers call Oriential emeralds being brought from America. The emerald, in its pureſt ſtate, perhaps, yields to none of the gems in beauty, being of a bright and naturally poliſhed ſurface, and of a pure and charming green, without the mixture of any other colour. It is found of various ſizes, but uſually ſmall, though ſome are met with as big as a walnut.

The beryl is another gem produced in ſome parts of Europe and America, but thoſe of the Eaſt-Indies are far ſuperior to the others in the fineneſs

fineneſs of their colour and luſtre. It is always of a tolerably bright and poliſhed ſurface, and its colour is a mixture of blue and green, making exactly what we call a ſea-green, from whence the moderns have given it the name of aqua marina. In its fineſt ſtate it approaches to the hardneſs of the garnet, and is a very beautiful gem; but is at preſent of no great value. It is found of various ſhapes and ſizes, but ſeldom very ſmall, and generally in hexangular columns terminated by pyramids of the ſame form, which ſtand in cluſters of twenty or more on the rugged prominencies of rocks in the cracks and fiſſures of the ſtrata. We are told that the beryll is ſometimes found in pieces large enough to form fine vaſes, and that there are many ſuch in Cambaya, Pegu, and Ceylon; but theſe accounts are certainly owing to ſome ſuch miſtake as we have obſerved has been made with reſpect to the emerald.

The topaz of the moderns, which is undoubtedly the chryſolite of the antients, is a very beautiful and valuable gem in its pureſt and moſt perfect ſtate; but ſuch are rarely to be met with, and the leſs perfect ones are of little value. Thoſe of the Indies are the fineſt in the world, but they are generally ſmall, being ſeldom found bigger than the head of a large pin, though now and then one arrives at a ſixth of an inch in diameter. The form of the topaz is always that of the pebble, roundiſh or oblong, uſually flatted on one ſide; and its ſurface is uneven, but conſiderably bright, and of a good natural

poliſh, unleſs it has contracted ſome accidental foulneſs. The fineſt topazes are of a true golden colour, but they vary from this up to the colour of the deepeſt ſaffron, and down to that of the paleſt amber. They have a luſtre at leaſt equal to any gem, except the diamond, and being diveſted of their colour by fire, they reſemble it very nearly; but the more common ſort of topazes are dead and heavy. This gem is eaſily counterfeited, and there are fictitious ones which by the eye can ſcarce be diſtinguiſhed from thoſe that are natural; our jewellers alſo frequently call thoſe topazes, which are only coloured cryſtals. Tavernier mentions a topaz in the poſſeſſion of the Great Mogul, weighing 157 carats, which coſt 20,300l. ſterling, and is the fineſt gem of this kind that ever was known.

There remains a very ſingular and beautiful gem to be deſcribed, viz. the aſteria, or cat's eye, which approaches ſomething to the nature of the opal, in having a bright included colour, that ſeems to be lodged deep in the ſtone, and ſhifts about as it is moved in various directions; but in all other reſpects it differs from the opal, particularly in its want of the variety of colours, and in its ſuperior hardneſs. It has only two natural colours, a pale brown and a white, the brown being the ground, and the white playing about in it like a lucid ſpeck; but in ſome ſtones that have more of the white, inſtead of this ſpeck or ſtar, one whole ſide always appears whiter than the other. Beſides theſe natural

tural colours, this gem is liable, like moſt others, to ſome accidental tinges, ſome pieces of it being greeniſh, bluiſh, and yellowiſh; but they are the worſe for theſe variegations, never ſhewing the included light ſo clearly. It does not vary ſo much in ſhape and ſize as ſeveral of the other gems, being uſually found between the ſize of a pea and the breadth of a ſix-pence, and of a ſemicircular form, convex at the top, and flat at the bottom. It is conſiderably hard, and is naturally of a ſmooth and poliſhed ſurface; ſo that it is ſeldom wrought, but worn with its native poliſh. The Eaſt-Indies, and particularly the iſland of Borneo, afford very fine gems of this kind; and they are alſo frequently found both in Europe and America.

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